THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Confirmation Appointments for March and April, 1919

March 2. Quinquagesima Sunday
A. M. PHILADELPHIA—*Church of the Atonement*...The Bishop
Evg. PHILADELPHIA—*St. James's Church, Hestonville*, The Bishop
A. M. PHILADELPHIA—*St. Barnabas' Church, Haddington*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Monica's Church*, The Bishop Suffragan

March 4. Tuesday
Evg. PHILADELPHIA—*St. Stephen's Church*.....The Bishop

March 5. Ash Wednesday
Evg. PHILADELPHIA—*Church of the Mediator*....The Bishop
Evg. PHILADELPHIA—*St. Thomas's Church* The Bishop Suffragan

March 7. Friday
Evg. PHILADELPHIA—*Prince of Peace Church* The Bishop Suffragan

March 9. First Sunday in Lent
A. M. CLIFTON HEIGHTS—*St. Stephen's Church*...The Bishop
Evg. PHILADELPHIA—*Trinity Church, Logan*.....The Bishop
A. M. CYNWYD—*St. John's Church*.....The Bishop Suffragan
P. M. BALA—*St. Asaph's Church*.....The Bishop Suffragan

March 11. Tuesday
Evg. PHILADELPHIA—*St. Elizabeth's Church*, The Bishop Suffragan

March 12. Wednesday
Evg. ROSEMONT—*Church of the Good Shepherd*....The Bishop

March 14. Friday
Evg. PHILADELPHIA—*St. Ambrose's Church*, The Bishop Suffragan

March 16. Second Sunday in Lent
A. M. PHILADELPHIA—*Church of the Redemption*..The Bishop
Evg. ARDMORE—*St. Mary's Church*.....The Bishop
A. M. COLLINGDALE—*Trinity Church*...The Bishop Suffragan
Evg. PHILADELPHIA—*All Souls' Church*, The Bishop Suffragan

March 20. Thursday
A. M. PHILADELPHIA—*Eastern Penitentiary*, The Bishop Suffragan

March 23. Third Sunday in Lent
A. M. NORWOOD—*St. Stephen's Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Saviour* The Bishop Suffragan
P. M. ESSINGTON—*St. John's Church*...The Bishop Suffragan

March 26. Wednesday
Evg. EDDYSTONE—*St. Peter's Church*.....The Bishop

March 27. Thursday
Evg. CHESTER—*St. Paul's Church*.....The Bishop

March 30. Fourth Sunday in Lent
A. M. PHILADELPHIA—*Epiphany, Sherwood*.....The Bishop
Evg. PHILADELPHIA—*St. Andrew's Church, West*..The Bishop
A. M. PHILADELPHIA—*Church of the Holy Apostles*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Simon Cyrenian Church*, The Bishop Suffragan
Evg. OGONTZ—*St. Paul's Church*.....The Bishop Suffragan

April 2. Wednesday
Evg. PHILADELPHIA—*Phillips Brooks Chapel*....The Bishop
Evg. PHILADELPHIA—*Church of the Holy Communion* The Bishop Suffragan

April 6. Fifth Sunday in Lent
Evg. PHILADELPHIA—*Church of St. Jude and Nativity* The Bishop
A. M. BRYN MAWR—*Church of the Redeemer* The Bishop Suffragan
P. M. PHILADELPHIA—*Church of St. Luke and Epiphany* The Bishop Suffragan

April 9. Wednesday
Evg. MORTON—*Church of the Atonement*.....The Bishop
Evg. PHILADELPHIA—*Church of the Crucifixion* The Bishop Suffragan

April 11. Friday
Evg. SWARTHMORE—*Trinity Church*...The Bishop Suffragan

April 13. Sunday next before Easter
A. M. DOYLESTOWN—*St. Paul's Church*.....The Bishop
Evg. PHILADELPHIA—*Church of the Resurrection*, The Bishop
A. M. PHILADELPHIA—*St. Paul's Church*, The Bishop Suffragan
Evg. MARCUS HOOK—*St. Martin's Church*, The Bishop Suffragan

April 16. Wednesday
Evg. PHILADELPHIA—*Grace Church*.....The Bishop
Evg. PHILADELPHIA—*Holy Trinity Church*, The Bishop Suffragan

April 17. Thursday
Evg. PHILADELPHIA—*St. James's Church*.....The Bishop
Evg. PHILADELPHIA—*Christ Church, Germantown*, The Bishop Suffragan

April 19. Easter Even
P. M. PHILADELPHIA—*St. Mark's Church*, The Bishop Suffragan

April 20. Easter Day
A. M. PHILADELPHIA—*Christ Church*.....The Bishop
P. M. PHILADELPHIA—*St. Paul's Church, Overbrook*, The Bishop Suffragan

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. NO. 6 PHILADELPHIA, MARCH, 1919 15 cents a copy $1.00 a year.

"Every Member"

This is the month of our "mobilization in this Diocese. Our campaign is coming to a head. We have a busy time before us. We have outlined a very comprehensive programme: Parish Week, Diocesan Week, World Week, with the climax coming on Sunday, March 30th, when we are to "sign up" for definite, personal service.

The Mobilizing

It is all well and wisely planned—much good work has been done in preparation. But it is most important that through it all we shall have clear in mind the great thing we are aiming at. This can be put into two words, "*Every Member.*" On those two words, let us fix our eyes, our thoughts and our prayers.

Its Single Aim

Every member: so we express our faith. It is the root of our confidence. *Every Christian is a member.* For the Gospel is not a message, but a membership: It is a gift, not of lessons, nor of literature, but of life. This is no new idea of ours. It is God's own will and deed. The life He gives is gained only through membership. It is a life membership. To be a man or woman one must be made a member of a human family. There is no other way. And as God works in "nature," so He works in "grace." There is no contradiction. There is only a gracious and natural fulfilment. To be a Christian one must be made a member of the Christian Family. So only can be gained and given the new and heavenly life in Jesus Christ which makes us Christians. To this fundamental article of faith all the rest of our faith answers and corresponds. The Bible is the record of our family life. The Sacraments are means and signs of membership. The whole Prayer-Book is a manual of membership. Every Christian is a member.

Our Reasonable Faith

Every Member: so we picture our ideal of service. It is the very meaning of the Church. *Every member is essential to the Body's life and work.* "Like a mighty army moves the Church of God." But an army cannot move effectively unless every soldier in the ranks is moving. So with the Church. It is Christ's Body, enlightened with His truth, charged with His mission, under His orders, living with His life. Christianity is service: service under Christ, for Christ, and with Christ. And it is nothing else. Salvation means not only what Christ does *for* us and *to* us. It means also what Christ does *in* us and *through* us. Salvation is found only in service. Salvation is "in the Church" because the Church exists for service. But the Church consists of members: each in his place, each doing his part, each trusting in and depending upon all. The forward movement of the whole, its prevailing power, its effective service, is possible only by and through the co-operation of each part. Every member is essential to the Body's life and work.

The Ideal of Service

Every Member: so we explain our failures hitherto. *When any members fail, the whole Church falters.* And how many members have been failing! How few, out of the whole number, have made anything of membership! The volume of the Church's prayers and sacrifices, in this present world, come from the small minority. For every member who is serving there are at least two standing idle. And the tragedy of this cuts very deep. It means not only the reduction of the Church's working force to one-third of the Church's membership. It means also the reduction of the working power even of the one-third who do it all! For a diseased, unhealthy organ in the human body drains and depletes the vitality of the whole organism. No organ functions properly if any one is sick. Each one is handicapped. So in the Church. Each one who shirks makes just so much more difficult and ineffective the life of each

The Reason of our Failure

who serves. Many of the charges brought against us Christians of weakness, aloofness, small-mindedness, compromise, are true. But what accounts for our ineffectiveness? When any members fail, the whole Church falters.

"Every Member:" so we come straight back to our immediate purpose in this coming month. By the grace of God, and for His cause, and by our own personal prayers and face-to-face invitations and appeals, *every member of the Church in our Diocese is to be lined up for service.* Dare we count on doing it? Is it at all possible? Well, clearly the need is very great, and the opportunity is even greater than the need. And we are optimists, not pessimists. God is on the throne. The world is His, and not the devil's. We are facing times full of great dangers, crowded with problems and perplexities. The making of the Peace is likely to be for us a more searching, arduous, sacrificial thing than the winning of the war. But the challenge rings out clear, and the task is the greatest which God has given His children since history began. All this is on our side. All this gives us hope. Clearly we need *every member.*. And we are going out to get them all! God gives us faith and grace to find and bring, to call and claim, all whom we are seeking.

The Immediate Purpose

Philip M Rhinelander

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The Every Member Campaign

The verdict of those of the clergy and laity who have been active in the Every Member Campaign for the last few weeks would undoubtedly be that no mistake was made in deciding to hold it at this time. The responsiveness of the people proves this to be the psychological moment. And those who have gone into this undertaking with earnestness and enthusiasm have already experienced pleasure and benefit from it. It has been pleasurable and profitable for the clergy and laity of the various parishes in the districts to meet together. These meetings and the thought of what the Campaign means have brought ou the best that is in those who attend them. And, of course, the best results have yet to be experienced.

We have had abundant opportunity to observe the things whereof we write. We feel satisfied that if many of the clergy and laity who have till now been content to remain mere spectators in this movement could realize what it could do for their parishes and themselves they would determine not to lose these benefits. In the City proper it has been easier to take part than to stand outside. In some of the districts outside of the City it has taken more courage to go in than to stay out. There is in the hearts of some clergymen and laymen something of what a noted French writer has called "The fear of living," the disinclination, amounting in some cases to mental inhibition, to any breaking loose from familiar ways and an embarking on some undertaking the outcome of which cannot be foreseen. Such timidity makes impossible those great experiences which make life abundantly worth while. The Bard of Avon marked that same fear and described it and its results in the famous words:—

The Need of Courage

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

That a tide is running in this Diocese wherever the people have had this Campaign brought home to them is evident to those who have eyes to see and ears to hear. When laymen make requests of men and women with the words, "We ask this of you in the Name of Christ," with the result that those who had been indifferent or reluctant to undertake anything suddenly change their attitude and gladly offer their services it would be preposterous to assert that nothing notable is taking place. We most earnestly urge those who have not yet done so to come into this movement even at this late date. They are not likely to have another opportunity to gain similar benefits. There are times when a certain staleness settles down upon priest and people. They begin to find fault with each other, and to lose interest in the common work. No cure could be better for such a condition than for the parish to participate in the Every Member Campaign. Priest and people would forget themselves and each other, in the study of the Church and its work, and nothing better could happen for the parish.

The Flood Tide

The Purpose of the Campaign

It should not be thought of as intended principally to reach and influence the indifferent and careless who at present take little or no interest in the life of the Church. It is hoped that many of them will be reached and influenced, but even greater results are to be looked for in the influence exerted upon those already interested, and who, by letting their light shine, may lead others to glorify God. We must all of us seem "indifferent and careless" in God's sight. For none of us have done our full duty, or anything like it. And even if we had done our utmost, we would only have done our duty, for it is impossible for us to do more than our duty, for what we can do it is our duty to do, and until we have done our best we have not done our duty. The soldier understands that he cannot do more than his duty, for his duty is to do his utmost. The Americans in France were not satisfied with merely stopping the enemy, they felt that the great need was to drive him back. The Every

Member Campaign is an endeavor to make every member realize that it is not enough merely to prevent things getting any worse, and that we should seek in every way to make them far better.

The Concluding Canvass

It is a Campaign for Prayer, Service, Giving. It is not intended that these things shall be talked about for a few days or weeks and then forgotten. The people are going to be asked to pledge themselves to do something definite in the way of praying, serving and giving. On the last Sunday of the Campaign, March 30th, every one will be visited and asked to sign a pledge card. There will be a space in which we will be asked to pledge ourselves to regular prayer and worship. Then, under the head of Service, will be lisited at least a dozen ways in which one may help the Parish, the Diocese, the Church or one's neighbor, and every one will be asked to indicate one or more activities in which one is interested and willing to help. Among the items will be Bible Classes, Mission Study Classes, Woman's Auxiliary, Men's and Women's Organizations, Sunday School, Visiting, Work Among Boys and Among Girls, Hospitals and Rescue Work, etc. The cards will be in duplicate, one being kept by the signer, and the other being turned in to the Rector. And, Brethren of the clergy, please consider how valuable these cards will be to you. You will have had made for you a census of your congregation, showing what your people are interested in, and indicating where you can find new recruits for your various organizations.

The Pledge of Giving

And there will be a space for pledging financial support to the parish and to the missionary work of the Church. But it should be understood that the Every Member Campaign in this Diocese is not a campaign to raise money. It is a campaign for personal service, and giving is only one way of serving. In fact, there are many earnest Christians who can do more service in almost any other way than they can by giving, and we want to utilize their services in every possible way. On the other hand, large giving should not release anyone from service in other ways. No one can buy his way into Heaven, for those only will be there to whom it can be said, "Well *done,* good and faithful servant."

A Voice from the Past

A few Sundays ago we had a remarkably timely lesson from the Book of Malachi. In the first chapter of that book the prophet's message to the priests is that they had made God's altar contemptible, because the people brought for sacrifice blind and lame and sick animals, and those which wild beasts had killed or injured, which were of little or no value to the givers, and the priests accepted them. He declares that no sacrifices at all would be better than such insulting ones. "O, that there were some among you to close the doors of the temple, so that the fire might not be kindled upon Mine Altar, for I have no pleasure in you," saith the Lord, "neither will I accept any offering at your hand!" How much better are we? What we do we *do* for God and His Church? Do we not just rummage around in our lives and let God have just so much of our time, strength, possessions and wills as we can easily spare, and little more? Are we keeping the best of the flock for our own use and letting Him have the lame and the sick and the blind, or what something else has spoiled, as when one goes to church on an unpleasant Sunday because the weather is not fit for anything else? The fear of the Lord is said to be the beginning of wisdom; the removing of it is certainly often the beginning of folly. But a return to it is a return to wisdom, for "'I am a great King,' said the Lord of Hosts."

The Conclusion of the Matter

The method of the Campaign is educational. We are to be taught more about the Church, its work and its responsibilities and our relation to both. In order to get much benefit from the Campaign people will have to attend as many as possible of the meetings, especially during World Week. There is a regular course of instruction given, covering three or more meetings, and if you miss one you miss an essential part of the course. Keep the dates of the meetings in your district, as indicated in the schedule published in this issue (and which will be supplemented by bulletins given to all the people in the districts), free from all other engagements. If your rector and vestry have held back, you do not need to. If there is no center in your neighborhood, endeavor to attend one in some other district, or in Philadelphia. As a rule, wherever there are meetings scheduled for the first three days of World Week there will be meetings there in the afternoons as well as evenings. And in the end the law announced by Christ will hold good, "To him that hath, shall be given, and he shall have abundance; but from him that hath not shall be taken even that which he hath."

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The Diocesan Missionary Budget

We print in this issue a very interesting study of the Diocesan Missionary Budget by Dr. White, Rector of St. Mark's Church. His paper was intended to and undoubtedly will provoke thought and discussion, which it is his hope will lead to some improvement in methods. It is to be noted that he makes no criticism of the method of calculating the parochial shares, which in private he has characterized as the best and fairest he has seen. It is rather to the manner in which the budget is prepared for the Convention, considered by the latter, and the funds handled that his most trenchant criticisms are directed.

In studying any existing situation it is always helpful, if not essential, to know something of previous

The Origin of Present Methods

conditions of which present methods are the outcome. On its face it seems anomalous that some of the moneys raised by the Diocesan Apportionment should be handed over to be expended by agencies not responsible to the Convention. The explanation is that in former times the Church in the Diocese did not function as a whole, and assumed no responsibility for various good works which it was manifestly the duty of some Christians to support and carry on. So, these were left to the kind offices of individual Christians who felt moved to look after them. They united with like-minded individuals and formed societies to do work among the Blind, the Deaf, the Jews, the Italians, the French, the Seamen, Gallilee Mission, etc., and made their several, separated appeals to the people of the Diocese. When our present Bishop came to us he found practically all of these societies in a depressed condition. Many of those whose enthusiasm and contributions had made the work possible during many previous years had died, and few, if any, had been found to take their places, and without them the contributions of the churches were not sufficient to carry on the work. The certain prospect was that the work which these various agencies were doing would soon practically cease. Yet all these activities were things that the Church in the Diocese was bound to see done. The responsibility for them belonged to the whole Church, and could not rightly be delegated. No matter where we live in the Diocese we have a responsibility towards our less fortunate brethren wherever they may live in it, and the Diocesan Missionary Budget represents the recognition of and assumption by the Diocese of that responsibility. It is safe to assume that we will never go back to the old system, and if change is needed, as no doubt it is, it should be in the direction of making all agencies doing Church work responsible to the Convention. The church is a body, and if one member suffers through neglect all the members suffer, and none can say to another, "I have no need of thee."

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The Church Service Recruiting Office

A Church Service Recruiting Office for the registration of needs and workers has been opened in the Church House, in response to a demand for volunteer workers brought about by the Advent Call. The office is open on Mondays and Wednesdays, from 10 to 1. The office is anxious to be of service to any rector or committee in connection with the Every Member Campaign. People are urged to report to the office what branch of Service they will enlist in. The committee in charge is as follows:—

Mrs. Robert C. Drayton.
Mrs. Harry Dillard, Jr.
Mrs. Stanley G. Flagg, Jr.
Mrs. John W. Geary.
Mrs. Frederick H. Howland.
Mrs. Sidney W. Keith.
Mrs. Walter H. Johnson.
Mrs. Alexander Van Rensselaer.
Mrs. John D. Samuel.
Miss Marion Taylor.

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The Children's Lenten Offering

It may be an encouragement to the young people of the Diocese in making the Lenten Offering this year to know that Bishop Rhinelander has just been informed by the Board of Missions that last year Pennsylvania had the highest average offering per pupil of all the dioceses, or a fraction over $1.10. It is interesting, and not a little surprising to learn that North Dakota came next, with a little over $1.09. Well done, North Dakota! Pennsylvania will have to step lively to keep her place at the head of the line.

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The Girls' Friendly Society

We published last month memorial notices of three women, Miss Sarah R. Watson, Miss Mary R. Hastings and Mrs. John O. Platt. These three women had long been connected with and most active and helpful in the work of the Girls' Friendly Society, and the memorial notices were intended to be a tribute of appreciation and an expression of thankfulness on the part of the Society for their good examples, a fact which was not made sufficiently clear in the manner in which the notices were published.

ST. GEORGE'S MISSION RICHMOND

The annual report for St. George's Mission seventeen years ago showed a property value of not more than $3,000, land and all. The report for the year just closed shows that the Mission possesses property valued at over $100,000. Even more remarkable are the improvements in the immediate neighborhood during the same period; the beautiful public library; the public square back of it, and near the Church; the great public playground; all brought about through the efforts of St. George's. And, of course, these improvements have made an enormous increase in property values in the neighborhood.

And who can estimate the moral and religious value of such a work as that of St. George's? It has always been, as it is, a help, a comfort, to hundreds in time of distress and need, as well as joyful center of social life to thousands. And who can estimate the help that the coal savings fund and stamp savings fund alone have rendered to hundreds of families steadily during the past fifteen years?

The new church building is receiving its finishing touches, and, challenging the admiration and reverence of the passer-by, is a true symbol of the inner and invisible work of the Mission. It symbolizes in stone the work of God. It is an infallible witness to Christ who came to seek and to save. It speaks for the righteousness, and beauty, and love of God. Truly it is the House of God in which all His children, without respect of person, can come as brethren to worship the Father who is in Heaven.

The Organ Fund for purchasing the organ for the new church has reached $2,000, half the amount needed.

JESUS IN THE HOME OF MARY AND MARTHA

The Every Member Campaign

Schedule of Districts, Centers, Meetings, Chairmen, Leaders and Speakers

The South Central District

All Churches South of Market Street and between the Delaware and Schuylkill Rivers, and St. Clement's Church.

Center, Holy Trinity, 19th and Walnut Streets. Chairmen, Rev. D. M. Steele, D. D., Rev. J. Mockridge, D. D.; Leader, Rev. Elliot White, D. D.

DIOCESAN WEEK—Tuesday, Illustrated Lecture; Wednesday, Meetings In Each Parish; Thursday, Rev. Jules L. Prevot, M. D.; Friday, Bishop Garland.

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, R. W. Patton, D. D.

The West Philadelphia District

All Churches in West Philadelphia and All Saints', Darby.

Center, Church of the Saviour, 38th Street below Market. Chairman, Rev. F. E. Seymour; Leader, Rev. L. C. Washburn, D. D.

DIOCESAN WEEK—Tuesday, Dr. Washburn; Wednesday, Dr. Washburn; Thursday, Bishop Rhinelander.

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, Wm. C. Sturgis, Ph. D.

The North Central District

Including the following Churches: Advocate, All Souls', Annunciation, Christ Church, Covenant, Incarnation, Emmanuel, St. Augustine's, St. Bartholomew's, St. Matthew's, St. Matthias, St. James the Less, St. John Chrysostom, St. John's N. L., St. Jude's.

Center, St. Matthew's, 18th Street and Girard Avenue. Chairman, Rev. H. M. Medary; Leader, Rev G G. Bartlett, S. T. D.

DIOCESAN WEEK—Tuesday, Dr. Bartlett; Wednesday, Dr. Bartlett; Thursday, Bishop Garland.

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, Rev. Wm. H. Milton, D. D., St. James' Church, Wilmington, N. C.

The Kensington District

Including the following Churches: Christ Church, Good Shepherd, Messiah, Resurrection, St. Ambrose, St. Barnabas' St. George's St. John's Free, St. Luke's, St. Nathaniel's, St. Paul's, St. Simeon's, Trinity, Southwark.

Center, St. Nathaniel's Allegheny Ave. and E Street. Chairman, Rev. J. O. McIlhenny. Leader, Rev. F. M. Taitt.

DIOCESAN WEEK—Monday, Illustrated Lecture; Tuesday, Bishop Rhinelander; Wednesday, Dean Taitt

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, Rev. Philip Cook, D. D. Baltimore.

The Frankford District

Including the following Churches: All Saints', Torresdale; Emmanuel, Holmesburg; Holy Innocents', Tacony; St. Luke's, Bustleton; St. Mark's, Frankford; St. Alban's, Olney; St. Bartholomew's, Wissinoming; St. Stephen's, Bridesburg; Trinity, Oxford; Holy Trinity, Rockledge; Trinity, Cheltenham.

Center, St. Mark's, Frankford Avenue Near Unity Street. Chairmen, Rev. J. B. Harding, Rev. H. S. Paynter. Leader, Rev. L. N. Caley.

DIOCESAN WEEK—Wednesday, Rev. L. N. Caley; Thursday, Rev. L. N. Caley; Friday, Bishop Rhinelander.

WORLD WEEK—Monday, Tuesday, Wednesday, Rev. W. C. Whitaker, D. D., St. John's Church, Knoxville, Tenn.

The Germantown District

Including the following Churches: Christ Church, Calvary, Epiphany, Grace, Mt. Airy; House of Prayer, St. Barnabas', St. John the Baptist, St. Luke's, St. Michael's, St.-Martin-in-the Field, St. Paul's, St. Peter's.

Center, St. Luke's, Germantown Avenue and Coulter Street. Chairman, Rev. G. E. Pember. Leader, Rev. G. L. Richardson, D. D.

DIOCESAN WEEK—Wednesday, Bishop Garland; Thursday, Dr. Richardson; Friday, Dr. Richardson.

WORLD WEEK—Monday, 4.15 and 8.00; Tuesday, 4.15 and 8.00; Wednesday, 4.15 and 8.00; Friday, 8.00, The Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta.

The Manayunk District

Including the following Churches: St. Andrew's, West Manayunk; St. Alban's, Ridge and Fairthorn Avenues; St. David's, Manayunk; St. Stephen's, Wissahickon; St. Timothy's, Roxborough.

Center, St. Timothy's, Ridge Avenue and Shurs Lane, Roxborough. Chairman, Rev. F. B. Halsey.

DIOCESAN WEEK—Monday, Bishop Rhinelander.

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, Rev. C. E. Betticher, of the Board of Missions.

The Norristown District

Including the following Churches: Calvary, Conshohocken; Trinity, Gulph Mills; All Saints, Norristown; St. John's, Norristown; Christ Church, Bridgeport; Washington Memorial, Valley Forge; Holy Trinity, Lansdale; St. James', Perkiomen; St. Paul's, Oaks; St. Peter's, Phoenixville; Epiphany, Royersford; Christ Church, Pottstown; Lansdale.

Centers, St. John's Norristown; St. Peter's, Phoenixville; Christ Church, Pottstown. Chairman, Rev. J. K. Moorhouse. Leader, Rev. F. C. Hartshorne.

DIOCESAN WEEK—Tuesday, Norristown, Bishop Garland, A. J. Arkin; Thursday, Norristown, C. F. Scofield, F. C. Hartshorne; Saturday, 2.45 P. M., Phoenixville, Bishop Garland.

WORLD WEEK—Norristown, Monday, Tuesday, Wednesday and Friday, 3.00 P. M. and 7 45 P. M.

Phoenixville, Monday, Tuesday, Wednesday, and Friday, 7.45 P. M.

Pottstown, Monday, Tuesday, Wednesday, and Friday, 3.00 P. M. District Mass Meeting at Pottstown, Thursday at 7.30 P. M.

The "Main Line" District

Including the following Churches: St. Asaph's, Bala; St. John's, Cynwyd; All Saints', Wynnewood; St. Mary's, Ardmore; Church of the Redeemer, Bryn Mawr; Good Shepherd, Rosemont; St. David's, Radnor; St. Martin's, Radnor; St. Mary Memorial, Wayne. Chairman, Rev. W. G. W. Anthony, D. D.

Center, Church of the Good Shepherd, Rosemont.

DIOCESAN WEEK—Wednesday, Rosemont, Bishop Rhinelander.

WORLD WEEK—Monday, Tuesday, Wednesday and Friday, Bryn Mawr, Rev. Herbert Parrish, St. John the Evangelist, New Brunswick, N. J.

Notes

In the case of the Parishes and Missions to the South and Southwest of Philadelphia, and West of Wayne, and along

the North Penn Railroad and in Bucks County the work of organization had not proceeded sufficiently at the time of going to print to enable us to publish a schedule of centers and meetings. In some of the above districts topographical and transportation difficulties will make it impossible to establish centers, but various Parishes and Missions will doubtless do what they can during the Campaign Weeks and will make the Canvass on the last Sunday.

The proposed Mass Meeting at the Metropolitan Opera House on Thursday evening of World Week has been dropped. It was believed that far more people would be reached and much expense saved all round by having mass meetings in each of the districts on Thursday evening. Some of these meetings may be in a different part of the district from the regular center, and will probably be addressed by a speaker who has been speaking the three nights previously in another district. Meetings will be held on Friday of World Week in each center for instructions on the making of the canvass on March 30th.

THE E. M. C. AMONG THE COLORED PEOPLE

The Colored people will be welcome to attend the regular meetings at the centers of their districts, but two special Mass Meetings will be arranged for their special benefit. The first of these will be on Monday, March 17th, at 8 o'clock, in St. Mary's Chapel, at which the speakers will be Bishop Rhinelander and Archdeacon Phillips. This will be a Diocesan Rally. The second one will be on Sunday, March 23rd, at 4 o'clock, in the Phillips Brooks Memorial Chapel. This will be a General Missionary Rally. The speakers will be Bishop Garland, Bishop Demby, Suffragan Bishop of Arkansas, and Dr. Patton.

THE HONOR ROLL

We print below the names of the Parishes and Missions of the Diocese which have met or exceeded their Apportionments for General Missions for the year 1918, as of Feb. 14, 1919. There are a number of other parishes which have very nearly paid in full, and no doubt some whose names are not in this list have nevertheless made earnest efforts to pay in full. We have indicated by a † those Parishes and Missions which have also paid in full their Diocesan Apportionments. In addition, twenty-five other Parishes and Missions have paid their Diocesan Apportionments in full, but we have not printed their names here because they have not fully paid their Apportionments for General Missions. Their names will appear in the annual report of the Diocesan Board of Missions.

†Ardmore, St. Mary's
†Bala, St. Asaph's
†Bryn Mawr, Redeemer
†Centre Hill, Trinity
†Cheltenham, Trinity Chapel
†Chester, St. Luke's
†Chester, St. Mary's
†Clifton Hts., St. Stephen's
†Concord, St. John's
†Conshohocken, Calvary
†Dolington, St. Wilfred's
†Downington, St. James
†Eddington, Christ Church
†Fallsington, All Saints
†Frosty Hollow, St. Giles
Gulph, Trinity
†Great Valley, St. Peter's
†Hatboro, Advent
†Honeybrook, St. Mark's
†Hulmeville, Grace
†Jenkintown, Our Saviour
†Kennet Sq., Advent
†Langhorne, St. James'
Lansdale, Holy Trinity
†Lower Merion, St. John's
†McKinley, St. Andrew's
†New London, St. John's
†Newtown, St. Luke's
†Paoli, Good Samaritan
†Perkiomen, St. James'
†Pequea, St. John's

PHILADELPHIA:—

†All Saints, Moyamensing
†All Saints, Lower Dublin
†All Souls for the Deaf
†Calvary, Germantown
†Christ Church
†Epiphany, Sherwood
†Gloria Dei
†Good Shepherd
†Grace, Mt. Airy
†Holy Apostles
†Holy Innocents
†Holy Trinity
†Holy Trinity, Mem'l Chapel
†House of Prayer
†L'Emmanuello
†Mediator, Chapel
†Messiah, Richmond
†St. Alban's, Olney
†St. Barnabas, Gmtn.
†St. Bartholomew's, Wissinoming
†St. David's Manayunk
†St. Gabriel's
†St. George's Chapel (Venango)
†St. George's, Richmond
†St. James-the-Less
†St. John Evangelist
†St. Luke Beloved Physician
†St. Mark's
†St. Martins-in-the-Fields
†St. Matthew's
†St. Michael and All Angels
†St. Paul's, Chestnut Hill
†St. Paul's, Mem'l—Overbrook
†St. Paul's, Aramingo
†St. Paul's Mem'l, (15th & Porter Sts.)
†St. Peter's
†St. Peter's, Germantown
†St. Philip's
†St. Simon the Cyrenian
†St. Stephen's Wissahickon
†St. Timothy's, Roxborough
†St. Titus Mission, Elmwood
†Trinity Church, Oxford
†Phillips Brooks Mem'l. Chapel
†Phoenixville, St. Peter's
†Pottstown, Christ Church
†Quakertown, Emmanuel
†Radnor, St. David's
†Radnor, St. Martin's and Chapel at Ithan
†Rockdale, Calvary
†Rosemont, Good Shepherd
†Royersford, Epiphany
†Southampton, St. Columbia
†Swarthmore, Trinity
†Upper Merion, Christ Church
†Upper Providence, St. Paul's Memorial
†Warwick, St. Mary's
†Wayne, St. Mary's Mem'l.
Weldon, St. Peter's
†West Chester, Holy Trinity
†West Vincent, St. Andrew's
†West Whiteland, St. Paul's
†Whitemarsh, St. Thomas'
†Willow Grove, St. Anne's
†Wynnewood, All Saints'

VISIT OF THE ARCHBISHOP OF WORCESTER

The Ven. John Harold Greig, D.D., Archdeacon of Worcester, England, is to spend the week of March 1 to March 8 in the Diocese, and will make a number of addresses. His appointments, so far as made, are as follows:

Sunday, March 2, 11 A. M., St. Mary's, West Philadelphia, University Service; Evening, Bryn Mawr College.

Monday, March 3, Pre-Lenten Conference of the Clergy at the Diocesan Church, Broad and South streets.

8.30, Holy Communion; 9.15, Breakfast; 10, Morning Prayer, Address; 11.30, Intercessions, Address.

6.30 P. M., Houston Hall, University of Pennsylvania, Supper for Episcopal Students.

Tuesday, March 4, 2.30, Service for Women War Workers, Holy Trinity Church.

Ash Wednesday, Noon-day Service, Old Christ Church.

8 P. M., Address at St. Simeon's Church, Ninth street and Lehigh avenue.

Thursday, March 6, Noon-day Service, Old Christ Church.

2.30 P. M., Address to Students, Church Training and Deaconess House.

5.00 P. M., Address at Philadelphia Divinity School.

Friday, March 7, Noon-day Service, Old Christ Church.

THE DIOCESAN BUDGET

A Study of its Defects, and Some Suggested Remedies*

Diocesan Budgets are statements made annually to the Diocesan Convention, setting forth the financial needs of the Diocese during the coming year. The amounts called for are subsequently assessed or apportioned on the several parishes and missions. Assessments are taxes imposed by Canon Law. Apportionments are estimates of the giving ability of parishes. They have not the same force as assessments, but are, nevertheless, considered as moral obligations to contribute, if possible, at least the sums prescribed.

In this paper I shall endeavor—

First, to set forth the several assessments and apportionments on our parishes and missions, the method by which they are imposed and the treasurers to whom they are payable.

Second, I shall give some illustrations of the practical working of our budgets, derived from Diocesan, parochial and personal experience.

Third, I shall indulge in a criticism which, if severe, must yet be conceded to be just.

Fourth, I shall make some suggestions in the line of reform.

I

The assessments and apportionments on our parishes and missions at the present date are as follows:

1. An assessment for the Maintenance of the Episcopate. Fixed by a Committee consisting of the President of the Standing Committee, the Secretary of the Convention and the Treasurer of the Diocese. Payable to the Treasurer of the Diocese.

2. An assessment for Convention Expenses. Determined by the Secretary and Treasurer of the Convention and payable to the Treasurer of the Diocese.

3. An apportionment which may be made by a committee of five laymen of whom the Diocesan Treasurer must be one, for the Christmas Fund for disabled clergymen. It has a special treasurer appointed by the Convention.

4. An apportionment made by the Stewards of the Sustentation Fund for the relief of inadequately paid rectors. The Sustentation Fund has its own treasurer.

5. An insurance premium on the salaries of Rectors and Curates. Payable quarterly to a special treasurer.

6. An apportionment determined by the Diocesan Board of Missions. This apportionment covers not only the money required for the missions of the several Convocations, but also sums for Colored, Jewish, French and Italian work, work among Immigrants and Deaf Mutes, Galilee and Seamen's Missions, State College and Monte Alto. The money when raised by the parish is to be sent, not to the Treasurer of the Board of Missions nor to the treasurer of the committee or institution in charge of the special work, but to the treasurer of the Convocation in which the parish is situated. He forwards it to the Board of Missions Treasurer, who returns part of it, and sends the rest to the special works.

7. An apportionment for Religious Education, in which the amounts asked for by the General and Provincial Boards of the P. E. Church are lumped in with the money needed by the Diocese. It has its own treasurer, who also sends forth strange requests to the Sunday Schools of the Diocese. But by what authority he doeth these things or who gave him his authority, deponent knoweth not.

8. An apportionment not called for by canon, but voted annually by the Convention for the Social Service Commission of the Diocese. This apportionment does not include dues to the corresponding General and Provincial Boards, as is the case with the apportionment foı education. It has its own treasurer, different from that of the General Board, so that money for the Joint Commission is sent to one man, and money for the Jointless Commission is sent to another.

9. While, as far as I am aware, there is neither Canon nor Standing Resolution *requiring* an offering for the Episcopal Hospital, that organization is so linked up with the Diocese, and the annual appeal of the Bishop so urgent, that it is practically obligatory on the Churches to take up for it an annual collection. The Hospital has its own Treasurer.

To sum up—

A parish or mission, honestly desirous to meet its Diocesan obligations, has to make payments—

for NINE different objects

fixed by EIGHT different committees

on THREE different bases

payable to EIGHT different treasurers

of whom only FOUR have both name and address in the Journal. The name, but not the address, of the Treasurer of the Social Service Commission appears. The name of the Treasurer of the Sustentation Fund appears, but it is with others, with nothing to indicate his office. The Religious Educaiton Board apportions for objects without the Diocese. The Social Service apportionment is strictly diocesan. In the case of some items on the apportionment of the Board of Diocesan Missions, contributions have to pass through the hands and be entered on the books of no less than four different treasurers before reaching their destination.

I pity the newly-elected Accounting Warden who has to dig these facts out for himself. Is it surprising if he makes mistakes? Is it not rather surprising that he gets anything correct?

II

Let us now consider some examples of the practical working of our budgets, (a) in the Diocese, (b) in the parish, (c) in individual experience.

(a)

A Diocesan Example

The apportionments made by the Diocesan Board of Missions at the Conventions of 1913 to 1917 inclusive, and the amounts reported as actually raised at the following Conventions of 1914 to 1918 inclusive ought to show fairly well how its budget works in practice. I quote the figures of the Journals.

In 1913 the Convention asked for $22,000. Received $21,331,31. Deficit $668.69.

In 1914 we were treated to two sets of widely varying figures. I give the set which is manifestly the correct one. Amount apportioned $25,000. Actually received $22,895.76. Deficit $2,104.24.

The Convention of 1915, thus encouraged, jumped the apportionment to $37,600, adding in items for the various missions and commissions spoken of before. Received during the Convention year, all told, $32.021.01. Deficit (as usual) $5,578.99.

The Convention of 1916 reduced the apportionment to $36,300. The parishes came up a little, namely to $34,404.45, so that the deficit was only $1,895.55.

The Convention of 1917 raised the apportionment in view of past deficits to $40,800; I suppose on the principle that you might as well be hung for a sheep as a lamb. Exactly how much of that sum was raised up to the Convention of 1918 it would be hard to say, because the Treasurer closed his books December 31st, 1917. It was rumored that the deficit May, 1918, was about $8,000, and that would correspond closely with such conclusions as we might draw from the figures available. It may or may not surprise you, that the Treasurer in his report of December 31st, 1917, made, you observe, when the year was only half over, appends this note: "The Board owes $6,000 for money borrowed to pay the stipends, and has used the entire balance of its emergency fund, $2,285.23."

Our Diocesan Board of Missions in their estimate of the interest in their mission work and the giving ability of the Diocese of Pennsylvania, miscalculated in 1913 by 3%; in 1914 by 8%; in 1915 by 15%; in 1916 by 5%; in 1917

*A paper read at a meeting of the Clerical Brotherhood by the Rev. Elliot White.

by about 20%. Yet in the face of this demonstrated inability of the Board to guess anywhere near what the Diocese would give and what they therefore might reasonably engage in advance to expend on salaries; the Convention of 1918 at their request, adopted after a debate of perhaps ten minutes, the same pro rata Budget for the remainder of 1918 and jumped the apportionment from $40,800 to an even $50,000 for 1919.

Show me the business corporation in Philadelphia that would indulge in frenzied finance, or, if one did indulge, remain solvent.

(b)

A Parochial Example

The table of apportionments for 1918 asked for a certain parish the sum of $1,201.27 for Diocesan missions. The Convocation Treasurer sent the parish a statement for $800.40. At first sight it might appear that this was for the remaining eight months of 1918. But $800.40 is not exactly two thirds of $1,201.27, but it happens to be the exact figure of that apportionment for a previous year. It looked as if the Treasurer had got hold of the wrong table. A letter of inquiry whether the parish was to pay $1,200 or $800 has to date brought no response. But from another source information was received that the $1,200 figure was the correct one, and the money was paid. I cite this as an example to show that our present unnecessarily cumbersome methods, impose upon our Diocesan officials a burden of calculation and correspondence greater than they are able to sustain.

(c)

1. The Convention apportions for the Commission on Work among Immigrants the rather modest sum of $1,000. Of this for certain reasons, the Commission only asked $700, and that for the Polish work of which I am the immediate treasurer. Not until February was the Diocesan Treasurer able to settle up in full the account for 1918, and had it not been for advances made by one interested specially in the work the salary of the missionary would at times have been three months behind.

2. You will recall that at the Convention of 1918 we were behind about $8,000 on the apportionment for Diocesan Missions. I was put on a Committee to collect the deficit, if possible, from some of our wealthier laymen. Of course there is the perennial stock argument, that the authorities, relying on the support of the Diocese—"and you have placed us here, gentlemen"—had to go ahead and contract with the missionaries. These did their work and were entitled to their pay. The honor of the Diocese was involved and our missionaries must not be allowed to suffer. Brought face to face with advancing these pleas, I asked myself whether I could do it; whether this method of making up the deficiency was equitable, and what those who were approached might reasonably reply. The apportionment was laid on the parishes, and not on individuals. Individuals thus approached would not be helping their parishes to meet their apportionment, nor would their gifts be credited to the parishes from which they came. Doubtless these individuals had given their share and over, and it was not fair to approach them a second time. Still more to the point, what right had the Convention to endorse the Budget in the perfunctory way it did, especially in view of the experience of previous years; And what answer could I make to the very natural and pertinent inquiry: "You run behind year after year, from three per cent. to twenty per cent. *and you are doing nothing to correct your mistakes.* You are like the ne'er-do-well that strikes me for $5 today, and I know perfectly well, and he knows that I know, that he is going to strike me again next month. Might as well say no first as last; better first, for the comfort of my pocket book."

I happen also to be a member of the Social Service Commission which has been doing some useful, if not widely appreciated work. The Diocese apportions us $600 for postage and printing. The apportionment is separate from that of Diocesan Missions, and the quotas are small, from $.01 to $27, which makes them hard to collect, especially as they have to be sent to a special treasurer. At the end of the year, as you doubtless remember, we had to get out and dun our fellow rectors for their apportionments. This I submit, is not only extremely unpleasant for us, but decidedly undignified and discreditable to the Convention. It has no right to authorize a Commission and not see to it that the Commission has postage stamps.

3. What is the matter with the Diocesan Budget? A great deal is the matter with it. I cannot give it a clean bill of health as my friend the Rector of St. Luke's and the Epiphany gave the Episcopal Church in response to a similar inquiry. The Budget is not a success; it does not work even fairly well. A few consecrated and overburdened officials manage to keep things going somehow. That is greatly to their credit; but it is not to the credit of the Budget or of us.

The fault is not with the men that do the work, the fault is with the system, or rather lack of system under which they labor. That means the fault is with the Convention maintaining the system, and chiefly with us the Clergy. Why? Because we are so very keen in demanding the honor of being leaders. Where is our leadership? Where is even our sense of responsibility? We stand pat and do nothing. Too many of us are victims of that blindness and sloth masquerading as "conservatism" that hates the new because it is new, that is loath to be disturbed and resists without discrimination anything that savors of change.

4. I hold that no man has a right to pull down, save as a preliminary to building up. Nor must he excuse himself and leave the constructive task to others; he must be willing to do "his bit." I offer these six points towards devising a sane and successful Budget.

First, a successful Budget must be carefully, wisely and equitably planned. Our civil legislatures give to the state budgets a very considerable amount of time and deliberation. Taxes are ticklish things to manage. A foolish tax lost Britain her American colonies. If our legislatures who have power to collect taxes by the seizure of property, are so careful in imposing them, how much more careful should we be in setting forth apportionments, which are purely voluntary. and which never will be paid unless there is the utmost confidence that they are needed and that they are equitable. The details of a Budget can seldom be made to satisfy everybody. But it is reasonable to demand that the Budget be made up consistently according to definite principles and that these principles are strictly fair, even though we may not approve of them.

At present our Budget is brought in by the Diocesan Board of Missions, which includes with its own needs, apportionments for ten other objects. This arrangement is recent, and is in the interest of simplicity, and so far good. The bad part of this arrangement is this. The Board ought not to bring in the Budget at all, but rather a central, special apportionment committee, to whom the Board along with the other Commissions, etc., should go to make known, justify and rectify its wants. I do not believe it wise to debate before the Convention the details of a Budget, but I believe that it is essential to a successful Budget that its details should have been threshed out, and that it should be known that they have been threshed out in committee. I would say further, that it would be a wholesome thing if each Advent not only our parishes but our Boards and Institutions should hear the cry: "Now also the ax is laid unto the root of the trees." Those who were faithful would have nothing to fear, and all would be inspired with a feeling of confidence that works manifestly useless were not being carried on, and money manifestly

wasted, simply because "it had always been."

Second, we are doing wrong in making apportionments for works that are not convention business, because they are subject neither to the management nor the control of the Convention. The Convention has a perfect right to apportion for its own, but not for others' work. It by no means follows that because a work is charitable and carried on in the name of the Church in the City of Philadelphia, it is the business of the Convention to demand of our parishes contributions for its support. If it is worthy, by all means endorse it, commend it to the charitable, but raise money for it—No. Where an institution is independently incorporated, has its own treasurer, Board of Trustees, distinctive policy, and carries on its work independently of the Convention, it is unjust to tax the parishes, because if a member of a parish or the parish itself send money to that institution directly it is not credited on the apportionment, because the money has not first gone through the hands of the Convocation and Board of Missions Treasurers. What a mix-up this makes you will see by these singular figures. The last Convention Journal (p.410) shows that the parishes and missions of the Diocese reported that they gave the Diocesan purposes $98,848.04. Deduct from this $33,351.19 the amounts reported as given to the Episcopal Convention, Christmas and Sustentation funds and you have $65,497.21. Now of this only some $32,000 counted on the Missionary Budget. What about the rest? Did none of this money go to any of the various works for which we receive apportionments?

But if we are going to apportion for objects and institutions outside of Convention control, then we must be at least consistent, and not handicap the Budget with the suspicion of favoritism. If—I simply take these as examples—we apportion for the Galilee Mission, an incorporated institution doing evangelistic work, then also the Female Protestant Episcopal Prayer Book institution doing evangelistic work by means of the Book of Common Prayer, add the Sheltering Arms, or half a dozen others just as worthy? If we apportion the consumptives at Monte Alto, why not for consumptives at Chestnut Hill? Unless we are prepared to apportion for "all out doors," we should hew to the line of no apportionment for our incorporated institutions outside of Convention Control. The present inconsistent arrangement hurts in the long run, these very institutions it seeks to benefit, by making them the object of suspicion and invidious remarks about pull.

Third, let us adopt the Budget so prepared, seriously and prayerfully. I doubt if any civil legislature would have appropriated $50,000 as jauntily as we voted our Budget for 1919. What happened? The adoption of the Budget was made the first order of business on the evening of the first day of Convention, to be followed by a program of three speakers on missionary topics. Clergy and Lay delegates, tired out with a long day's session, felt that they needed and had earned a rest. I doubt if twenty-five per cent. of the Convention was present. The customs of official deliberative bodies were not observed. Anybody could sit anywhere and anybody could vote. The adoption of the Budget was plainly a mere formality, shall we say a disagreeable formality? There was not anything to do but to pass it, and that is just as it was presented. Get it out of the way as soon as you can, we want to hear the speakers. Nor did anybody feel particularly interested in opposing it, because nobody had any particular intention of making any particular effort to raise the money. Legally, the Convention obligated itself to pay $50,000 for the objects specified. Practically the vote meant that what part of the Convention happened to be on hand had no objection to somebody's getting $50,000 for something; they did not know much about it, but it seemed to be a good thing. Now an apportionment is of use only if these apportioned feel the responsibility, nay are keenly alive to meeting the apportionment request.

If it is worth while to have missions, and if it is worth while to spend $50,000 on them, then I submit that the time of the Convention is not so stupendously valuable that it cannot afford to spend one hour, to consider what it proposes to do and to take action in the sight of God. If we set apart one hour, from twelve to one on the first day, and then after prayers called the roll of the parishes and missions and insisted that therein delegates rise in turn and state whether they would, could or would try to raise their apportionment or not—and the amount could be readily calculated by announcing by what percentage the Budget was greater or less than that of the last year—and if all the while record were kept of the assent, refusal or confession of inability, then we should all feel that this Budget is a serious matter, and we personally must attend to it, and the Treasurer of the Board of Diocesan Missions would have the satisfaction of knowing at the beginning of the year just how much he was going to fall behind. Because, of course, you are bound to have a deficit, as long as you subdivide the Budget proportionately among all the parishes and make no allowances for those which it is well known, will not or cannot pay.

All of which is shockingly revolutionary and sensible.

Fourth, you cannot expect people to contribute to causes about which they know nothing. I do not deny that you can take up annual, monthly or weekly collections for them, and have the people drop pennies in pro forma. That method of procedure does not take missions seriously. We must inform our people. Consider the experience of the Domestic and Foreign Board of Missions. Time was, and not so long ago either, when they worked the public with the old arguments about contracting obligations in advance, etc., and "look how much more the Presbyterians give"; quite oblivious of the simple but wonderfully effective answer of the layman, "Who cares?" At last it dawned on them that they must advertise; that the Gospel is essentially an advertising proposition, good tidings of great joy. If you want to convert the heathen you must convert the Christian to converting the heathen. And for that people must be first interested and then impelled to feel that this carrying the gospel to the heathen is their job. And so they took the Spirits of Missions out of the deadly dull pile of magazines and made it readable, and got out large quantities of interesting tracts and propaganda. And they confessed to spending 3% of their receipts, and were accused of spending a good deal more than 3% in getting home to our people the message that the Church has a message, and you are responsible for it. It is not money wasted. It pays to advertise. Did you ever know a Diocese to advertise, as a business man with a $50,000 proposition would put it over? I trow not. We hope to make something like a beginning in the Every Member Campaign, and that is going to be worth more than ten such budget votes as we had at the last Convention. And I hope that one of the outcomes will be that we shall have a permanent Publicity Committee, ordered to issue quarterly or oftener at the Convention's expense twenty or thirty pages of illustrated readable missionary matter, and that it be made the duty of every priest to see that it gets into the hands of each parishioner. It should not be considered respectable to make a parish call with having a pocket full of tracts on missions. Provided always said tracts contained no bromides and were full of ginger.

Fifth, are we not most unreasonable in expecting an apportionment to collect itself? Even under the best of circumstances some need nagging. Do not forget that there are many in the Church who esteem it a proof of

sanctity, to be irresponsible, unpunctual, unsystematic, unreliable and not replying-to-letters. The City has its Bureau of Delinquent Taxes, the Church should have its Bureau of Delinquent Rectors, Wardens and Parishes, and Collectors, to bear with them, coax them, plead with them, listen to their grouches and find out why they don't pay. Incidentally, such a collector would be able to give valuable points to those charged with making up the budget for the coming year. I nominate for the job—my bitterest enemy.

Sixth and lastly, as we have one Diocese and one Convention, let us have but one Treasurer for all its funds. Give him a large office and a staff of capable good salaried assistants, who would quickly become experts. And then have one law as inviolable as that of the Medes and Persians. All contributions must be sent to him. Let this central treasurer fight it out with the treasurets, and get the money where it belongs. Think of the saving in time, trouble and temper to 199 Accounting Wardens, and all the other advantages. But the thing is so simple I need not argue it.

BISHOP RHINELANDER'S LENTEN LECTURES

On Thursdays in Lent, beginning with March 6, at 4:30 in the Diocesan Church, Bishop Rhinelander is to give a course of five lectures on the topic, "The Old Church in the New Age: Studies in Reconstruction."

DATES AND SUBJECTS

March 6—The Church and the Home.
March 13—The Church and Society.
March 20—The Church and Labor.
March 27—The Church and Politics.
April 3—The Church and Religion.

B. S. S.

THE DIOCESAN CHURCH OF ST. MARY

Why a Diocesan Church? In all probability this question is in many minds, and the people of the Diocese have a right to have it answered. The idea of a bishop's church is new to the Diocese of Pennsylvania, but by no means new to the American Church. Fifty-three of our American diocesan and missionary bishops have their cathedrals or procathedrals, and elsewhere in the Anglican Communion throughout the world a bishop without his own sanctuary is practically unknown. The interesting fact was recently discovered by the Rev. R. J. Morris, that the idea of a bishop's church is not so new to Pennsylvania as some people have thought. He writes:

"As a matter of interest I find that there has been a similar institution in the past. According to the Diocesan Journals 1870-'73 the Church of the Intercessor, Spring Garden St., east of Broad, was known by the same name. It became the Church of the Advocate in 1874, so that our present Bishops were consecrated in the Bishop's Church, or what was once the Bishop's Church."

In Massachusetts and New York the experiments that have been made in cathedral organization, while retaining the principle of the ancient cathedrals, have been wrought out under the wise direction of Bishops Potter, Greer and worked under them, so that a flexible and immensely useful adaptation of the principle to the needs of the American diocese has been produced. The keynote of all these experiments has been usefulness and no one who knows the place which St. Paul's in Boston and St. John the Divine in New York, have come to fill in their respective communities can fail to see that there are possibilities there which are of immense value.

The legacy left by Mrs. H. W. Watson, to the Diocese of Pennsylvania, provided that a church to be named St. Mary's, should be located somewhere south of Market Street, and between the Delaware and Schuylkill Rivers, as a memorial to her mother. A careful study of the field convinced the Diocesan authorities and the Hon. H. W. Watson, husband of Mrs. Watson and executor of her estate, that this money could be expended most helpfully and effectively on the already existing Church of the Ascension, at Broad and South Streets, which, with changed name and enlarged functions, has become St. Mary's Diocesan Church. The change of name was due to the provision in the will of Mrs. Watson, that the Church to which her legacy was devoted must be called St. Mary's.

Meanwhile, at first, quite independently, a group of interested churchmen had taken the first steps toward the building of a cathedral for the Diocese, and had succeeded in having placed on a plan of the new parkway a reservation for the site of such a building. The open air services which have been held on Sunday afternoons in summer have already made an interesting and fruitful use of this location and indicated its possibilities as a center of Church life. To bring into relation this project and the other on Broad Street, eight members of the Vestry of the former Church of the Ascension resigned and their places have been filled by the election of gentlemen who were already interested in the cathedral plan. Following is a complete list:

Mr. Charles Biddle, Mr. Sydney L. Wright, Mr. William Ellis Scull, Mr. Eli Kirk Price, Mr. J. J. Collier, Mr. Andrew Wheeler, Mr. Benjamin Rush, Mr. John S. Newbold, Mr. H. S. French, Mr. Charles L. Borie, Jr., Mr. M. F. Roberts, Mr. H. W. Watson. Mr. Sydney L. Wright is Treasurer of the corporation.

For the present it is necessary to operate as a parish, using the parochial charter of the Church of the Ascension, but this is only a temporary expedient. Ultimately the cathedral foundation is to be established with a board of trustees consisting of both clergymen and laymen of the Diocese, and an endowment fund is already being gathered, which will ultimately be the endowment of the cathedral, but whose income will be used for the present for the support of the Diocesan Church. The decision not to call St. Mary's a cathedral, or even a procathedral, was based upon the thought that the name was too pretentious for this modest beginning. This is a preparatory step and also, it should be said that when a cathedral structure is erected—an event that may be deferred for many years—the work at Broad and South Streets will not be abandoned, but will be continued on the lines which are now being planned. St. Mary's will still be a Diocesan Church, operated on the cathedral foundation, and it is to be hoped, largely useful for all time to come. As the Church is not yet a cathedral, its organization is formative and flexible. The Bishop is, of course, at the head and ultimately responsible for all that is done. The Rev. Dr. Hodge, whose work as Rector of the Church of the Ascension for many years has been so widely useful, retires, and becomes Rector Emeritus, and the Vestry has created the position of Vicar and asked the Bishop to appoint Rev. George Lynde Richardson, D.D., to that office, and the position of Assistant to the Vicar, to which the Rev. Samuel B. Booth has been appointed. Dr Richardson and Mr. Booth begin their work on March 1.

And, now, as to the work which is to be undertaken at the Diocesan Church. Its object could hardly be better expressed than in the words which Bishop Lawrence used in the Constitution of the Cathedral Church of St. Paul, in the Diocese of Massachusetts.

"Article 1 of the Constitution of the cathedral contains these words:

"It is the Diocesan Church of the Diocese of Massachusetts, belonging to the clergy and laity of the Diocese and for their use, and also, a house of prayer for all people who may resort thereto to worship God. It is the official seat and spiritual home of the Bishop and the center of diocesan work

and worship. As the Church of the whole Diocese, it shall represent the whole Diocese in the choice of its officers, the spirit of its administration and the catholicity of its teachings. It shall set an example of consistent and well ordered worship, of effective preaching, of missionary zeal, of devotion to good works."

These high ideals the Bishop and Clergy of St. Mary's have set before themselves and, in maintaining them, they hope to have the support of all the people of the Diocese of Pennsylvania. Since the work to be done must necessarily be tentative at first, and must rest upon a careful study of the situation and needs, it would not be possible, even if it were wise, to announce definite plans at the present time, but certain broad lines of activity which suggest themselves may be indicated here.

1. If the Diocesan Church is to be truly a diocesan center, it must be used for the support, encouragement and coordination of those larger activities in which the Diocese as a whole, is concerned. Naturally such services as ordinations, clergy conferences and the like will be held there and also, special services in the interest of our institutions. Without interfering in any way with other activities, the Bishop hopes that this center may be a place which will be increasingly used to bring the diocesan institutions before the community and into closer and more effective relation with each other and with the Diocese as a whole.

2. There are certain obvious opportunities for ministry in the section where the Church stands. It will not be the effort of those who are in charge of it to build up a parochial organization, but they will hope to find opportunities to reach transient and drifting elements of the population and groups who cannot conveniently be included in any of the existing parishes. Since the Diocesan Church is not a parish, it should not have a communicant list. Theoretically every communicant in the Diocese will belong to it. The policy of the clergy will be not to accept transfers from parishes to the Diocesan Church, but since they inherit from the former parish of the Ascension a body of communicants, and from time to time, candidates for Confirmation will be confirmed there, for the present transfers will be given from the Diocesan Church to parishes in the Diocese whenever they are desired.

3. It is hoped that some affiliation with the large and valuable work of the City Mission, the Church Mission of Help and kindred organizations may tend to the mutual advantage both of those societies and of the Diocese.

4. The Diocesan Church should prove useful as an experiment station for the Social Service Commission, the Board of Religious Education and other bodies in the Diocese, who feel the need of some definite organ of expression. For example, it is hoped that classes in weekday religious instruction may be established there with the cooperation of the D. B. R. E. similar to those which have been carried on successfully in some of the parishes of New York City.

The changes to be made in the present building at Broad and South Streets are still under consideration. Tentative plans have been made by the architects, Messrs. Stewardson & Page, but in view of the high cost of building at this time and the disturbed conditions caused by the war, it is probable that no definite action will be taken for some time. The plan will certainly include the tearing down of the building that now stands on the corner of Broad and South Streets, and the extension of the church so that it will front on South Street, with a tower on the corner of Broad, through which the entrance will be made. The two houses south of the Church on Broad Street have been added to the property and probably will be used for the present, after some slight alteration, for offices and diocesan activities, as the present parish house is rather cramped for room.

G. L. R.

THE BISHOP'S BRICKS

The reception for Bishop Rhinelander, given by the Bishop's Bricks Committee, was held in St. James Parish House on Saturday afternoon, January 18th, and in spite of inclement weather, there was a larger attendance than ever before, fifty-two parishes being represented.

The feature of the occasion was a Mystery Play called "The Epiphany," presented by the children of the Polish Mission, from Kensington, and given in their own language. e

It was a truly remarkable performance, depicting the story of the Nativity. They also gave an exhibition of calisthenics to music, and sang "America" in English, showing their aptitude in learning the language of their adopted country, but the enthusiasm and spirit with which they sang their own Polish Anthem. and the way they saluted their own flag, was proof of their native patriotism.

Through the kindness of the members of St. James Parish, ice cream was served to the children, and afternoon tea to the grown-ups.

The Bishop spoke with enthusiasm of "The Bishop's Bricks" Committee, an organization very near his heart. The money raised is given to him to use at his discretion in increasing the number of churches in this diocese.

DIOCESAN EDUCATIONAL DAY

On Educational Dav, January 22d, 1919, about 60 men and women gathered in the morning at 8:30 o'clock before the altar of the Church House to celebrate the Holy Communion. The Bishop was Celebrant, and spoke on the educational or illuminating power of the Eucharist.

After this a Diocesan breakfast was served in the Church club rooms. It was a very happy occasion. when we truly realized that the Diocese was a family, and decided to make this family breakfast a yearly event; so please remember the third Wednesday in January, 1920, and come! The Bishop suggested that next year every woman bring a man; and Mr Franklin H. Spencer, of the Brotherhood of St. Andrew, suggested that every priest bring a layman.

At 10:30 mission study classes were held. Mrs. B. V. D. Brewster, of Newark, led a class for juniors and Sunday school teachers, on "His Star in the West," which resulted in the meeting in conference of a number of Junior leaders to prepare for classes in the diocese.

Mrs. Henry A. Pilsbry, Educational Secretary, led a class on Christian Citizenship, the Senior subject for this year. By a happy coincidence Bishop Burleson, author of our text-book "Our Church and Our Country," attended the class, and spoke most inspiringly and encouragingly. The service the Church rendered the Country in the colonial days, in the new Nation. the service she alone can render today, was vividly presented, and received with applause. It was the sense of the class that a class on this subject ought to be held in every parish in the Diocese during Lent.

At 12 the Bishop gave an instruction on Church Unity, recommending that we work now through self-judgment and self-adjustment toward this desired goal.

The afternoon session was so well attended that the large assembly room of the Church House was crowded to the doors. The spiritual results of the Advent Call, unmeasurable as such things always are, were seen and felt all through Educational Day, not only in the Conference of the Woman's Auxiliary, when the Results and Opportunities of the Call were presented by Mrs. Knorr, but also in the wonderful appeal that followed under the title of "A Just and True Democracy at Home."

At Home—in the Diocese of Pennsylvania, we have all the problems of

romance of the mission fields abroad, all the social and ethnic puzzles of the Peace Conference at Versailles, all the outlet for that Spirit of Service these last four years of war have taught American women. The Cross must precede the flag in its work of Americanizing the foreigner, of tending the sick, of supplying a proper club for the workingman when Nation-wide Temperance closes his only social gathering place, the saloon.

And we heard all this so convincingly, so thrillingly that our hearts burned to be up and doing for the Kingdom of God in the Diocese of Pennsylvania.

First, the Rev. T. E. Della Cioppa told of the Italian work and pleaded for the workers, for teachers. leaders of the Woman's and the Junior Auxiliaries, entertainers, social visitors. Then, Mr. Arkin, of St. George's, Richmond, told most dramatically of the tremendous need in Kensington and Richmond of just such cultured women as made up that audience, to visit the English people of the mill districts, carrying to them the message, "We love Our Lord Jesus Christ so much that we have come to tell you about it and about His Church."

Dr. Washburn presented the opportunities for service at the Episcopal Hospital and the need of more knowledge and interest and prayers among us.

Miss Romney proposed that the Church rent the saloons soon to be vacated and turn them into Clubs for workingmen. If the Church does not do this, unscrupulous persons will seize this opportunity to open soft-drink places that will undoubtedly camouflage speakeasies.

Deaconess Colesberry told of the work among children and Dr. Jeffreys spoke touchingly of "The Forgotten," the old, the deaf, the prisoners, the outcasts.

The practical outcome of the day was the establishment at the Church House of a Recruiting Bureau for Volunteer Workers. Mrs. Frederick Howland is Recruiting Officer and is to be found at her desk, first floor, near the elevator, every Monday. Already a number of women and young girls have volunteered as teachers, social workers, hospital visitors and entertainers. This new branch of Church service should grow and be a tremendous help to our Bishop and the missionary clergy of the Diocese.

Educational Day closed with Prayers of Thanksgiving and Benediction by Bishop Garland. In numbers, in spirit, in devotion and sacrifice, and in practical, tangible ways, this Educational Day was the most remarkable ever held in this diocese.

THE WOMANS AUXILIAR'Y

At the meeting of the Diocesan Committee on Monday, March 17th, the Bishop of the Diocese will be the speaker.

COMING EVENTS AT THE DIOCESAN CHURCH

Quinquagesima Sunday, March 2, at 9 o'clock, special Celebration of the Holy Communion for the stonemen: Bishop Rhinelander, Celebrant.

Monday, March 3, Pre-Lenten Conference for the clergy:--

8:30—Holy Communion.

9:15—Breakfast.

10:00—Morning Prayer and Address.

11:30—Intercessions and Address.

Conductor, The Ven. John Harold Greig, D. D., Archdeacon of Worcester, England.

Sunday, March 16, at 4 P. M., a Diocesan Service of Welcome for returning soldiers and sailors.

Feast of the Annunciation, Tuesday, March 25, at 4:30, Installation of the Vicar and of his assistant.

GIRLS' FRIENDLY SOCIETY

At the Diocesan Council Meeting held in January, Miss Ziegler, one of the Field Secretaries appointed by the G. F. S. A. War Emergency Committee, was present and gave some account of the work done, which has really been extension work, bringing before groups of girls the high standards of the G. F. S. One of the latest outcomes of this work is a Lodge at San Antonio, Texas, which is well established on a permanent basis, and just where such a "Home" is badly needed. The three Field Secretaries travel throughout the United States, forming new Branches, strengthening old ones, and studying the needs of every locality. The establishment of Lodges, Cafeterias, and Rest Rooms in crowded cities and special industrial centres has been of the greatest value.

A Quiet Hour

A Quiet Hour for Members and Associates, especially for those who are busy through the day, will be held in the Church of the Holy Trinity on Wednesday evening, March 26th, conducted by the Rev. Floyd W. Tomkins.

Reunion of Holy Trinity Branch

The Branch of the Church of the Holy Trinity has just celebrated the 25th anniversary of its organization. It was a happy reunion of many Members who have been obliged to give up their attendance at meetings, but have not lost their affection for the Society. Three of those made Members at the first admission service still come regularly to the meetings, and also two of the Associates. A supper was served to one hundred and fifteen; the Rector, the Rev. Floyd W. Tomkins, asked the Blessing; greetings were given by the Member admitted Number one, and by others who came in at different periods during these twenty-five years; and a recent Member gave a prophecy of the future of the Branch. The evening closed with delightful songs and violin solos.

GARRICK NOON-DAY SERVICES

The Brotherhood of St. Andrew Daily Noon-Day Lenten Services for Business People—The Garrick Theatre, Chestnut and Juniper Streets, at 12.30 o'clock—Closing at 12.55 Precisely.

Ash Wednesday, March 5th—The Bishop of the Diocese.

Thursday, March 6—Rt. Rev. Wilson R. Stearly, D. D., Bishop-Coadjutor of Newark, N. J.

Friday-Saturday, March 7-8—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.

Monday-Friday, March 10-14—Very Rev. Frederick Edwards, Dean of St. Paul's Cathedral, Detroit, Michigan.

Saturday, March 15—Rev. Frederick E. Seymour, St. Philip's, West Phila.

Monday, March 17—Rev. John Mockridge, D. D., St. James, Phila.

Tuesday-Saturday, March 18-22—Rev. Z. B. T. Phillips, D. D., St. Peter's St. Louis, Mo.

Monday, March 24—Rev. W. George W. Anthony, St. Mary's. Wayne, Pa.

Tuesday, Saturday, March 25-29—Rev. Geo. Craig Stewart, D. D., L. H. D., St. Luke's, Evanston, Ill.

Monday, Saturday, March 31—Rt. Rev. Chas. E. Woodcock, D. D., LL. D., Bishop of Kentucky.

Monday-Friday, April 1-5-7-11—Rev. H. Percy Silver, Church of the Incarnation, New York City.

Saturday, April 12—Rev. Karl Morgan Block, Chaplain St. Georges Club, Camp Dix.

Monday, April 14—Rt. Rev. Thos. J. Garland, D. D., Bishop Suffragan of Penna.

Tuesday-Friday, April 15-18—Rt. Rev. Thos. C. Darst, D. D., Bishop of East Carolina.

Saturday, April 19—Rev. Curtis H. Dickens, Chaplain U. S. Navy Yard.

The entire ground floor of the theatre will be reserved for men.

You are cordially invited to attend all of these services and requested to bring a friend.

THE MID-WINTER BANQUET OF THE PHILADELPHIA DIVINITY SCHOOL

The annual coming together in January of the Associate Alumni of the Philadelphia Divinity School is an occasion always anticipated with pleasure

by those fortunate enough to be present. That for this current year—on the evening of January 21—was certainly no exception to the rule; in fact, in the opinion of competent judges it was decidedly "one of the best." The place was the Club Rooms of the Church House, which is proving more and more to be about the most convenient and suitable for such gatherings and about 100 members and invited guests were in attendance. An appetizing supper was served, there was effective and worth-while speaking and abundant sociability.

The efficient Committee of Arrangements deserve special commendation for the excellence of the preparations and the successful carrying out of the program. Thanks to them, the occasion was noteworthy in the fact that the supper was served practically at the announced hour, sufficient time was allowed for the post-prandial exercises, and yet adjournment was at a sufficiently early hour so that out-of-town guests were not inconvenienced, nor were the tables practically deserted before the speaking was concluded. Committees arranging for similar occasions may well take notice.

The President of the Association was prevented from being present by family bereavement, and the duties of "ruler of the feast" fell to the First Vice President, the Rev. G. Woolsey Hodge, S.T.D. Dr. Hodge was most apologetic, on taking the chair, as to his personal unfitness to preside, but it is only fair to say (despite his protestations) that he filled the bill admirably and to the most of us he seemed "to the manor born." Especially commendable is the fact that he did not—as so many toastmasters are prone to do—unduly encroach upon the time of the regular speakers. After a brief address of welcome and a few pointed and forceful words about the prospects of his Alma Mater, Dr. Hodge contented himself with introductions of the appointed speakers and let it go at that.

The Bishop Suffragan made a short report of the proceedings of the Board meeting held earlier in the day. His announcement of the reappointment of Dr. Yerkes to the Chair of the History of Religions was enthusiastically received.

The guest of the evening—the only announced speaker, for whom was reserved practically all the time—the Rev. Percy Dearmer, D.D., was then introduced. Up to this point the task of your reporter has been comparatively easy, but not so here. How can one give an *adequate* report of that address? If we should reprint here a stenographic report of every word, we would give but a part. The well chosen diction (how those English scholars excel in this), the thought-compelling epigrams, the genial humor and irresistible witticisms, all could be reproduced in cold print. But where is the font of type which can set forth the attractive personality, the wierdly fascinating intonations, that indescribable "something" which constiutes more than half the charm of such a speaker? At least the CHURCH NEWS owns no such. So, perhaps it's better to let it go at that, rather than muss up what he said by any report of our own.

Dr. Dearmer was followed by the Bishop of Bethlehem, the President of the joint Boards, an established favorite on these occasions. His was an impassioned plea that our clergy in their respective communities should exercise to the full that spirit of comity and fellowship so characteristic of the New Era and thus to create at least the "atmosphere" in which alone can be realized the desired union of all Christians.

It was left for Dean Bartlett, in the final address of the evening, to speak more particularly of the immediate prospects of the School and the general topic of Theological Education. His report as to the prospects connected with the new site and building thereupon was most encouraging, though more definite and detailed information is promised later on. But the Alumni were interested to learn that the old site had at last been definitely sold for a very substantial price, the carrying charges on the new property reduced to a very manageable proposition and that the outlook for immediate and rapid progress towards the completion of the projected plans seemed particularly bright. The Alumni were glad to order the payment to the Treasurer of the School of the balance (about $1100) accumulated by them some years ago, to assist in defraying the carrying charges, which was done by a rousing vote.

The Benediction pronounced by Bishop Talbot brought to a close a most helpful and enjoyable evening.

B. S. S.

THE BOHLEN LECTURES FOR 1919

In diocesan circles not the least important event of January was the delivery of the Bohlen Lectures by the English scholar and expert liturgist, Rev. Percy L. Dearmer, D.D. On four separate afternoons the Auditorium of Holy Trinity Parish House was filled by an interested audience who gathered to listen to a brilliant and stimulating discussion of "The Art of Worship." The lectures were characterized by all the gifts of thought and speech possessed so abundantly by Dr. Dearmer. He was intensely critical and decidedly radical in many of his utterances, startlingly so in his criticism of the Hymnal. Probably there was but a tithe of his audience who would be willing to follow him completely in all his conclusions. But what he had to say made his audience think; there wasn't a dull moment from beginning to the end. How much of a helpful or permanent contribution to liturgical science the lectures have made it were better to await a quiet perusal of them in their printed page before deciding. It is safe to predict that seldom have the publication of the Bohlen Lectures been more eagerly anticipated. Meanwhile we are content with the impression created by their delivery. As to this "impression," one of the so-called "Boston Myths" will illustrate. It is said that once James Russell Lowell and Mr. Scudder had been attending a lecture by an Englishman. As they were leaving the Hall, Mr. Lowell turned to his friend and remarked, "Wasn't it delightful?" "But he didn't say anything," said Scudder. "Ah, but the way he said it," said Lowell. Heaven forbid we should be thought even to suggest that Dr. Deamer said nothing. On the contrary he said much that was of permanent and lasting value.

But, oh, the way he said it.

B. S. S.

THE DEACONESS HOUSE

An important conference of the Managers, Board of Council and Faculty of the Deaconess House was held on January 17th, when steps were taken to provide for a third year of study and training; to obtain additional financial support; and to crate a Bureau of Publicity as an agency through which the parishes of the diocese can be informed as to the provisions of the School. The step is one every friend of this well-established Training School will thoroughly approve. Too few of the many earnest women of our own diocese, alive to do efficient Church work and earnest to prepare for the same, appear to know that right here at home all the facilities—and those of the very best—are to be found at our Deaconess House, 708-710 Spruce street.

January 16, some fifty women of the Society of the Companions of the Holy Cross made their annual Retreat in St. John's Chapel of St. Clements' Church, with Bishop Rhinelander as Conductor. The Meditations of the Bishop, on the general topic of Prayer, had as their special subjects, "The Prayer Life of Our Lord," "The Lord's Prayer as a Model" and "The Social Aspects of Prayer."

THE MASTER BY THE SEA OF GALILEE

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Capt. J. Corbin Chrisman

St. Mary's parish, Warwick, lost one of its faithful members in the decease, in France, on December 11th, of Captain J. C. Chrisman, son of the late Dr. Z. T. Chrisman. Capt. Chrisman was born on May 31, 1888, and was baptized and confirmed in St. Mary's Church. He graduated from the Pennsylvania State College as an electrical engineer in 1906, and subsequently entered the service of the Bell Telephone Company in New York City.

While his occupation called him away from home, he always retained his membership in St. Marys', Warwick, and was a frequent visitor among his home people. His genial, kindly disposition and sterling nobility of character won the highest regard of all who knew him.

He joined the 7th Regiment, New York National Guard in 1911, and was with his command on the Mexican border during all the trouble there. In the Spring of 1917 he enlisted in the 406th Battalion, Signal Service Corps, and was commissioned First Lieutenant. Arriving in France in August, 1917, his abilities and faithfulness soon won him promotion to the Captaincy. Passing safely through all the perils of over two years' active service, he succumbed suddenly to an attack of pneumonia, while with his command with the Army of Occupation.

Rev. Thomas J. Taylor

(Born 1825; ordained Deacon, 1858; ordained Priest, 1860; deceased January 24, 1919; interment at St. Mary's, Burlington, N. J.)

"Father Taylor," the grand old man—who to the last belied his years—was for long one of our clerical family, at his death the senior of all in years and term of service. For a very long period he had been on the staff of the City Mission, where his effective work as Chaplain at Eastern Penitentiary won deserved praise. The estimate of his brethren is fittingly expressed in the appended memorial adopted at a largely attended meeting of the Clerical Brotherhood, Monday, February 10:

MEMORIAL

On January 24 there passed into Life Eternal Thomas Jefferson Taylor, Presbyter, the senior of our clergy in years and service. Despite the fact that he was over 94 years of age, he had been active up to within a short time of his death. The zeal which had characterized him all through his ministry was displayed well nigh to the end. His had been from beginning to the end essentially a missionary career, on the frontier and at home. When he was considerably over ninety, Mr. Taylor conducted a vigorous and successful Parochial Mission in one of our rural parishes (Warwick), whose rector testifies to "its great and lasting spiritual uplift." None was readier than he to serve the Church of his love, "in season and out of season," and there were few whose services were more acceptable.

Entering the ministry comparatively late in life, after a business career, he still had the rare privilege of celebrating with friends the fiftieth anniversary of his ordination.

He was a faithful and loving father, a loyal and devoted Churchman. For many years our own diocese was privileged to count him among its faithful and consecrated clergy.

While we thank God for his steadfastness in the faith and obedience to God's holy commandments on the part of this, His servant, we pray that God will vouchsafe to us who are left behind grace to be equally faithful in our calling and ready as this our dear Brother was, for the summons of the Master.

For the Clerical Brotherhood,
FRANCIS M. TAITT,
GEORGE W. HODGE,
H. M. G. HUFF,
Committee on Memorial.

Church House, February 10, 1919.

NOTICE
Mission Study Classes

There will be one more Mission Study Class under Mrs. Pilsbry, for the training of leaders, beginning Monday, March 3, at 2.30 P. M., in the Church House.

Please enroll at once, as the number must be limited. Parishes having no Educational Secretary should appoint one and send her to the Lenten Class. Where this is impossible, apply now to Mrs. Pilsbry for a leader and organize a Lenten study class. No parish should be without this spiritual and practical uplift.

A CLASS IN CHRISTIAN CITIZENSHIP

A Diocesan Mission Study Class in Christian Citizenship will be held at the Church House on Monday afternoons during Lent, at 2 o'clock The organization meeting will be on March 3rd. An evening class for men and women will be held on Tuesdays at 8 p. m.; organization meeting on March 4th. You are cordially invited to join these classes. Please register at once.

THE TREE

BY JOYCE KILMER

Who Gave His Life in France

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

Trees as War Memorials

(From the Literary Digest)

A Church in Tacony, Pa., has been the pioneer in a movement that may become of world-wide observance. It is to plant trees in memory of soldiers and sailors who died in the war. The more the suggestion spreads the wider it receives approval. Beside the memorial element in the act. it is a kind of reparation paid to universal nature for the devastation of some of her fairest countrysides. Then, too, it is a grateful recognition of the service rendered by inanimature nature in the great effort of defense. It has been said that France's great forests were more effective barriers against the Hun than anything that man has been able to build; and one of the most dramatic episodes in America's active participation in the war occurred in the depths of a vast forest. It is a coincidence worth noting that the poet-soldier with whom this paper has been most intimately associated wrote that many critics believe to be his best poem in praise of trees. It is this poem which the American Forestry Association has put forth in its Bulletin as a means of propaganda for its idea, and we reproduce it here. The church which has first put the new plan into execution deserves mention first. The Bulletin informs us that other churches are planning to do likewise:

"Four memorial trees have been planted on the lawn in front of the Episcopal Church of the Holy Innocents, Tacony, Pa., to keep fresh the heroic sacrifice of their lives by four of the town's sons who died in France. Two of the men were killed in action, the others died in hospitals close behind the battlelines, according to a report to the American Forestry Association, Washington, which is urging the planting of living, growing trees to commemorate the brave deeds of America's soldier and sailor dead Relatives and friends of the Tacony heroes participated in the planting; there was a brief address by Rev. Robert A. Edwards, rector of the church of which the men

were members, and the choir sang appropriate hymns. Plans are being made in many other parts of the country to honor in similar manner the men who died in democracy's cause."

Churches desiring to plant memorial trees can obtain them free. Consult Dr. Edwards.

SOCIAL SERVICE COMMISSION

Notes and Notices

The Diocesan Social Service Commission is glad to avail itself of the columns of the Church News to address the Clergy and people of the Church in Pennsylvania, on matters of current interest in its line of work.

This is an era in which Christian service must be the key-note, or the lack of it will be the key to failure in our social relationships. Service which considers only man, quickly runs out, or breeds selfishness. Service which considers only God is unknown. Christian service is not an effort to look two ways at once, but an endeavor to look upon and to aid human life by taking into consideration the purpose and the presence of God.

What Can I Do?

To direct Christian people how to serve and where, in the Church's name, is one of the objects of the Social Service Commission. "How can an average person in an average Parish find Community Service to do?", is a question which has been asked in regard to one of the pledges proposed on a card to be distributed in the Every Member Campaign. It will be our purpose to make some definite suggestions concerning this query in the April number of the "News." The needs for some service in the Community will undoubtedly be presented and brought out during Diocesan week, March 16-22, and a member of the Commission, the Rev. Elliot White, has collaborated with others in the Diocese to prepare a list of Church institutions, and a statement concerning them, doing social work in the Diocese.

Legislation

At present several matters of legislation seem most important to bring before the Church. A strong appeal to the Governor has been effectively presented in the name of the Church by the Commission, in regard to maintaining the present standards of Moving Picture censorship. and continuing the present board of censors. The Commission is about to issue a circular which embodies the report of its special committee on Moving Pictures, entitled, "A Letter Concerning the Need of Public Sentiment to Cooperate with the Pennsylvania Board of Censors of Moving Pictures." Will the Rector please read and hand on to others.

Special Committee's Report

The Commission has a committee on legislation composed of the Rev. Joseph H. Earp, chairman; Clinton Rogers Woodruff, Esq.; T. Henry Walnut, Esq.; and the Rev. Messrs. Phillips E. Osgood and Gomer B. Matthews. The chairman may be addressed at 2529 South Cleveland Street, Philadelphia, and will gladly receive suggestions and answer inquiries concerning legislative matters in which our readers are interested.

Among the subjects which this committee commends to the consideration of the Church at this time are the following:

1. A new City charter. The churches are represented on the Charter Revision Committee by the president and secretary of the Interchurch Federation, the Rev. Dr. Carl E. Grammer and the Rev. W. V. Berg. A capable speaker on this topic may be secured by any parish for any occasion upon application to Mr. Powell Evans, Ground Floor Liberty Building, Broad and Chestnut Streets.

2. A minimum wage law, prepared by the Consumers' League of Eastern Pennsylvania. designed to prohibit the payment of starvation wages to women and children. It applies especially to experienced, grown women of ordinary ability, in all lines of work except domestic service. It has special provisions for minors under 18, for inexperienced women and learners, and for those who are handicapped in some way so that they cannot attain ordinary ability.

3. A bill amending the School Code so that school districts may be encouraged to organize special classes for the education of mentally backward, or of exceptionally bright children. This will be accomplished by the appropriation of a small bonus by the state to the district, covering the increased cost of such education over that which is customarily given to normal children.

The special social significance of this act lies in the fact that it will enable the public authorities through the public schools, under whose authority every child in the community must sometime pass, to sift out those children who early in life show unmistakable evidence of mental defect such as would be likely to make them anti-social in character, and, at the same time, will provide for children of higher mentality the special treatment and training which will bring out the best that is in them.

4. A bill amending the School Code so as to make the minimum tax levy in districts of the first-class 7 mills instead of 5 mills, and the maximum 9 mills instead of 6 mills.

5. A bill forbidding any insurance contract undertaking to indemnify the employer for liability for injury to a minor illegally employed. This bill is to compel an employer to use greater care in his relation to child workers. Carelessness or wantoness in this respect has been responsible in large measure for the difficulty in enforcing the Child Labor law.

These bills will be more definitely identified later; and in the event of their needing general support the Clergy will be circularized by the Commission. This opportunity is taken to give preliminary notice concerning them.

Poverty, crime, diseases and mental defect cost Pennsylvania each year in money $20,000,000. In misery and inefficiency the cost is incalculable. Social service means the Christian forces organized specifically to eliminate this cost, or to reduce it to the lowest possible figure.

Publications

The following pamphlets are of interest, the first three of which may be obtained from the Government Printing Office in Washington:

Rural Children in Selected Counties of North Carolina. Contains unusual description of life among southern mountaineers.

Advising Children in Their Choice of Occupation and Supervising the Working Child. Children's Year Leaflet No. 10. "Each year an army of over 1,000,000 children between the ages of 14 and 16 marches out of the schools of the country to become wage earners."

Scholarships for Children. Children's Year Leaflet No. 9. "The Public Schools are for all children, but often children are unable to attend because of financial pressure at home. Scholarships aim to give the children a square deal." A proposal by the Children's Bureau at Washington.

Pennsylvania's Part in the National Plan for Rehabilitating and Placing in Industry Soldiers and Sailors Disabled in War Service. Prepared especially for employers and employes, but useful to the clergyman in pulpit or pastoral work.

The Rev. Karl Block has resigned his Chaplaincy at Camp Dix where he has successfully carried on for over a year the Church's work at St. George's Chapel and Club, and has accepted a call to the rectorship of All Saints, Norristown, beginning his work there on Ash Wednesday. He succeeds the Rev. Edward R. Noble, who, on account of ill health in his family, has temporarily retired from active work and for the time being is residing in Ardmore. For the present Mr. Noble will be glad to take Sunday duty to assist his brethren.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not ater than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

In succession to the late Rev. C. C. Waugh, the Bishop has appointed as Missionary at St. Gabriel's, Front street and Boulevard, Philadelphia, the Rev. Wm. T. Metz, since 1916 assistant at All Saints, Torresdale, with charge of the Chapel of the Redeemer at Andalusia. Mr. Metz is an Alumnus of the Philadelphia Divinity School, Class of '14.

The Rev. H. P. le Grabau, of the diocese of Albany, has been appointed to the clerical staff of the City Mission and has entered upon his duties. Mr. Grabau, a graduate of the G. T. S.. after a successful ministry at Plattsburgh and Saratoga Springs, N. Y., for the past fourteen months has been a Chaplain in the service of the Y. M. C. A., in charge of the religious work of the Third Naval District, with headquarters at Old Point Comfort, Va. A man of force and power, he will prove a valuable acquisition to the staff of City Mission workers and a decided addition to our clerical family.

The Committee of the Church Extension Fund has issued the Call—the second of the three for this diocesan year—which is to be used to help the Mission at Highland Park in the purchase of a much-needed Rectory. This Mission of Holy Sacrament is developing encouragingly under the leadership of its devoted priest, the Rev. George W. Barnes, but the need is pressing for a permanent home for the Missionary among his people. It is to be regretted that this fund has not a larger quota of our diocesan clientage on the list of its regular subscribers. Even with its limited number it has done so far a most helpful and necessary place, and with increased support its usefulness could be materially increased. In our Diocesan Week the possibilities of this fund may well be stressed vigorously by all the leaders.

Those who found it possible to be present at the February meeting of The Church Historical Society in the Church House, Monday evening, February 10th, were favored with a most interesting survey of the life and character of Bishop Henry Compton, Lord Bishop of London from 1675 to 1713, given by Mr. Charles P. Keith. Bishop Compton was not only in name but in face as well the Ordinary of the church in the Colonies and was most active in his interest and assistance. By many links his name is connected with the beginnings of our Church here in Philadelphia. Mr. Keith's lecture is a valuable historical document which should be widely circulated among Churchmen.

The Rev. Charles A. Rantz has been asked by the Vestry of St. Mary's, Hamilton Village, Locust near Fortieth streets, to remain as Minister-in-charge "until a new rector has been installed." Mr. Rantz has been for five years the Curate to Dr. Richardson, who on March 1 enters on his new duties as Vicar of the Diocesan Church.

The Rev. Benjamin N. Bird on February 1 completed six months' service as the representative of our Church in charge of the religious work at Epiphany Chapel and House, Odenton (Camp Meade), Md., and has resumed charge of the parish of the Messiah, Gwynnedd.

Under the auspices of the St. Barnabas Guild for Nurses, a largely-attended and most interesting service for nurses was held on Sunday afternoon, January 19, in Holy Trinity Church, Philadelphia. After the service a delightful reception was tendered the members and associates at her home by the Secretary of our Diocesan Branch, Mrs. E. B. Leaf.

Its long-time and beloved Dean, the Rev. S. Lord Gilberson, finding it impossible to continue longer as its presiding officer, at the January meeting of the Convocation of West Philadelphia, his resignation was regretfully accepted, and the Rev. W. J. Cox, rector of St. Andrew's Church, chosen in his place. At the same time the Rev. H. M. Stuckert was elected Secretary and Mr. George Hall, Treasurer.

The suggestion having been made that future generations might be glad to see the faces as well as know the names of the men and women who gave their services to their country during the war, a Committee of St. Michael's Church, Germantown, is endeavoring to secure a photograph in uniform of all those whose names appear on the Honor Roll of the parish, and the two hung side·by side in the Parish House will form a permanent record of which every parishioner will be justly proud. This appears an excellent example which may well be copied elsewhere, We take it for granted Brother Pember claims no patent rights.

On the Thursdays in Lent, beginning with March 6th, Bishop Rhinelander will deliver a series of six lectures in the Diocesan Church on the general subject of "The Old Church in the New Age." These lectures will deal with the problems confronting us as Churchmen in the period of reconstruction through which we are passing, and it is safe to predict in the light of past utterances of our Bishop that they will be of weight and importance. They undoubtedly will attract large and appreciative audiences. The announced hour is half-past four.

Chaplain Bell, of the Great Lakes Naval Training Station, and the Rev. Dr. R. W. Patton, who is to be the Leader in the "World Week" of our diocesan Every Member Campaign, were the special guests and the appointed speakers at the February Clerical Luncheon in the Club Rooms of the Church House, Monday, February 3. It goes without saying that the room was filled to capacity (that's the regular thing now) and that the occasion was one of enjoyment and profit. Bishop Garland presided in the absence of the Bishop.

In the second week in February there was paid over to the Corporation of the Church of St. Luke and the Epiphany, Philadelphia, the sum of $10,000, given by his heirs as a memorial of the late William Henry Barnes. The gift is an endowment of a "discretionary fund for the alleviation of cases of sickness, want and distress as they shall come to the attention of the Rector." It is especially stipulated in the deed of gift that the fund is to be kept separate and intact from all other funds of the Corporation and that the income of the same shall not be used for current expenses or paid over to any institution or organization. This gift makes possible the substantial relief of cases other than those provided for in general ways or in the customary usages of parishes. Mr. Barnes, who died in May last. was one who in his lifetime was always doing good to others and no memorial of him could be more fitting.

BOOK REVIEW

Protestantism and The Latin Soul
By Rev. F. C. Capozzi, with a Dedication to Rt. Rev. Philip Mercer Rhinelander, D. D. John C. Winston Co., Phila. 1918.

A volume bearing the above title was issued from the press of the Winston Company, Philadelphia, last Fall, and we regret that the exigencies of space has prevented us from calling the attention of our readers to it. The author is one who was formerly a priest of the Roman Communion, received into our Church by our own Bishop and is now doing effective work in the diocese of Bethlehem in a community largely made up of his own countrymen. A series of striking articles in successive numbers of the Living Church last Spring, portraying the phases of his own religious transition from the Church of Rome to our own Communion, prepared us in a way for the more detailed consideration of the subject with which the volume now before us deals. Taking Italy as the typical Latin country, our author attempts to acquaint the English speaking public with the progress of religious thought in Italy, the spiritual forces at work among his own countrymen, especially in the past half century and more particularly to furnish "a working basis with some probability and warrant of success" to those who are striving here and elsewhere to evangelize the Italians who have been alienated from the Church of their birth and who, if left to themselves will drift into indifference to all Christianity if not into absolute Atheism. As Churchmen just this problem stares us in the face, notably in the large centers of population. A book of this kind deserves and undoubtedly must receive respectful consideration, even if it cannot be expected to make a popular appeal. Written as it is from an Italian standpoint, intelligent and sympathetic with the problems with which it is concerned, the issues discussed should command the attention of those who are confronted with the responsibility of bringing our Church to bear upon the peoples of other races who in large numbers have come to live with us. The volume is at once an historical sketch and a psychological study and in both respects the author has done his work exceedingly well. It will be a surprise to most to discover how ancient, strong and interrupted has been the anti-papal tradition in Italy itself. The real meaning and purport of Modernism will be clearer after a careful perusal of Mr. Capozzi's well measured sentences and weighty quotations. Most of all will the careful reader be interested in the thoughtful utterances of Chapters IV and V in which he analyzes and contrasts the Italian in character and temperament with other nationalities and lays his finger unerringly upon those racial characteristics upon a knowledge of which alone a wise and successful evangelism can proceed. Worthy of thought also is the concluding Chapter, the VIIIth, dealing as it does with "Anglicanism and its Opportunity." Some valuable Appendices and an exhaustive Bibliography enhance the worth of this rather unusual volume. All of our clergy and the most of our thoughtful lay people will find themselves helped stimulated by its perusal.

B. S. S.

THE EPISCOPAL ACADEMY

The Episcopal Academy is one of the oldest institutions of its kind in Philadelphia, and now one of the few private schools in the city. Commendation of its work has recently come from unexpected sources, as the following letters will show:

Old Pine Street Presbyterian Church

Philadelphia, Jan. 20, 1919.

Mr. Edward S. Buckley, Jr.,
Episcopal Academy.

Dear Sir:—We value the school, in addition to its other qualities, for its distinct Christian atmosphere. Our whole family connection is now mourning the death of Captain Alan W. Lukens, who was killed in the attack on Montfaucon, September 29th. His clear Christian faith and his noble character were, in the judgment of his father, directly traceable, among other sources, to the influences which surrounded him at school. I hope that my boys may profit by them as much as he did.

Very sincerely yours,
Victor Herbert Lukens.

Princeton, N. J., Feb. 4, 1919.

Rev. Philip J. Steinmetz, S.T.D.,
Headmaster of the Episcopal Academy.

Dear Sir:—Although a stranger to you, yet under the stress of the double fact that I am a Candidate for Orders in the Church, and that I am extremely interested in secondary education, insofar as the Church schools and academies are concerned, I am taking the liberty of asking you to send me such information as to the history and development of the Episcopal Academy as you may have available or may suggest for reference. This request is prompted primarily by an enthusiastic interest in, and respect for the work of your academy, as I have seen that work exemplified in many of my college classmates and friends who are graduates of the Academy. Four years' preparatory and University teaching have given me a fair opportunity to form the basis for such a judgment. I have long felt admiration for, and appreciation of the Academy, its influence and work, which has been strengthened proportionately as I have come to know more about this fine Church School. It will always be a privilege and a duty for me to commend your School to all who are interested in securing for their sons or friends an education which is designed to give a boy a well-rounded and sound mental and moral training, for your Academy well carries out this design.

Very sincerely,
Joseph M. Brownlee.

AN ENGLISH EPISODE

Thirty-three of the Clergy of the Diocese of Bristol, England, addressed the following letter to the Bishop of Bristol.

"We, the undersigned clergy of the diocese of Bristol, desire to enter our protest against the participation in the thanksgiving service for the armistice on Wednesday, November 20, at the Cathedral Church, of Dr. Arnold Thomas, a Congregational minister. We do so because such an action is contrary to the principles of the Universal Church to which the Church of England adheres. It has been the immemorial law of the Catholic Church to forbid the ministration of separatists in the public worship of the Church, on the ground that separation from the visible Church of Christ on earth is schism, from which in the Litany in the Book of Common Prayer we pray to be delivered. To allow ministers of Religious bodies separated from the Church to take part publicly in her services, though they deny her authority, reject her priesthood and repudiate some of her doctrine, is to condone schism and make it of no account.

"We are, we need scarcely say, most earnestly desirious that our blessed Lord's will and prayer for unity among His disciples shall be accomplished, but that will not be effectetd by ignoring differences and holding the sacred deposit of the faith intrusted to the Church as of little moment. Rather are the unhappy divisions within the Church itself increased by such acts—as on this recent occasion—which prevent some at least of the clergy of the diocese from supporting their bishop by their presence in his Cathedral Church!

"Further, such actions—clearly contrary to the discipline of the Church of England—tend to spread that spirit of lawlessness which is so widely prevalent among bishops, clergy and laity

alike and which is so greatly to be deplored."

The Bishop sent the following reply:

"The Palace, Redland Green, Bristol, December 21.

"Dear Mr. Watson—I beg to acknowledge the receipt of the protest signed by yourself and thirty-two other clergy of this diocese against the participation of Dr. Arnold Thomas in the Cathedral service of Thanksgiving held on November 20.

"In reply, I desire, as always, to respect the sincere convictions and firmly held views of the signatories. I recognize your sincerity, and as bishop I have encountered the steadfastness of some of you in upholding your views, even when to my mind it was inconsistent with that discipline, the absence of which in the Church it is so satisfactory to note you all deplore.

"But when you claim to speak in the name of the Church of England I must respectfully decline to accept the estimate you place upon the views which you express. They are not those of the body as a whole, nor do I venture to think of the majority of its members. To speak of 'Separatists' from the Church of England as if the sin of schism was theirs alone is to ignore the whole history of the past. In the eyes of the Roman community the Anglican Church is regarded precisely as you regard Nonconformity, and to the Christian world at large a theory of the visible Church which can result in such mutually destructive effects stands surely self-condemned.

"I am far from advocating or intending, as things are at present, participation by Nonconformists in our ordinary services, or by us in theirs. There are large tracts, both in the domain of teaching and in the sphere of polity, which must be first explored and defined. But there are, from time to time, occasions when the affairs of national and social life demand a united expression of thankfulness and prayer, as for example, the service in Canterbury Cathedral on August 4, when, with the sanction of the Archbishop, a similar association of Nonconformists with Churchmen took place."

THE ARCHITECTURE OF THE NEW CHURCH OF THE EPIPHANY, SHERWOOD

By Edward E. Hendrickson

The new church building of the Church of the Epiphany, Sherwood, just completed at 57th and Baltimore Avenue, West Philadelphia, is the type of church structure that will probably meet the approval of most churchmen, especially those who look with interest on the beautiful Gothic churches of England.

Located on a slight eminence and at the intersection of streets, the tower is a conspicuous landmark for the whole of southwest Philadelphia.

Many of the circumstances that led to the establishment of the Church here, and to its final building, were most fortunate. First, the donation of a part of the present ground, and a parish building was most important, for without this nucleus many years would have passed, perhaps so many that the Church would never have been able to acquire so much ground in such a desirable location, as property values once started advance here very rapidly.

Several years ago the parish was able to purchase additional ground. This made possible the placing of the church building in such an advantageous position that the tower is on the axis of 57th street north, from where it can be seen for a long distance. It also made an open space at the corner, forming a plot of green and saving some fine old trees, all adding very materially to the church setting.

None of this, however, can be said to be the result of chance for as a problem, it has been continuously studied, and the result finally achieved had been the aim ever since the original parish house was built.

If, in viewing the church as it is approached, the surroundings could be blotted out, one might imagine he was in Norfolk or Suffolk, for the character of the whole building is very similar to many of those to be found in these English countries.

Two characteristics to be noticed in the Church of the Epiphany, and which give the exterior a marked individuality, are the texts in old English letters that form a decorative band under the copings; and the small scale of the stone used in the masonry, both of which are distinctly of that type to be found in the English Churches referred to above. A total absence of carving on the outside of this building is noticeable and proves —not that the work would not have been improved and enriched by it, but what can be done without it.

Excepting the doors, there is no woodwork anywhere on the exterior of the building, the doors being hung on the stone without wood frames. All mullions and tracery are of stone, and the sash and frames of windows are steel.

The main entrance to the church is on the north side, but there is also an entrance of equal size on the west through the tower, which may be used for ceremonials.

The tower is quite as deserving of attention as any part of the structure. It again has many of the qualities of the work in East Anglia. Great breadth for its height, as wide, or nearly as wide, as the nave; a plain base with heavy mullioned and traceried windows; deep, heavy jambs to the door; great right-angled buttresses in an almost ponderous base, in sharp contrast with the lightness of the tower superstructure which starts about sixty feet above the grade where the walls are set back about two feet; these when taken together with the start of the pinnacles and the termination of the buttresses, form a very unusual and pleasing outline. The superstructure is further lightened by lofty openings to the belfry, two on each face.

Entering the church through the tower we note, in the centre of the tower floor, a memorial tablet reading:

This Tower erected A. D. 1917
To the Glory of God and in memory
of Ozi William Whitaker
Fifth Bishop of Pennsylvania
Devoted Friend of this Parish

When we consider the possibility of Gothic architecture as exemplified by this building, it seems strange that it has not been more generally used.

Having had its inception and development during the growth of the Christian Church, it is, in all its phases, well adapted to the requirements of the plan, the solemnity of the service and the decorative features of the church. But that of the Tudor period seems peculiarly appropriate, since its growth came almost hand in hand with those ideas which finally caused the separation of the Church of England from the Church of Rome. It has, however, until recent years been almost a closed book, having passed into disuse in England before any church in America was built.

Why has it not been more popular in the past? All the early churches built in the English-American colonies naturally show in a very marked degree the influence of that prevailing style in England which followed the decline of Gothic, and had its beginning in the time of Elizabeth and reached its height at the end of the Stuart Dynasty, when Sir Christopher Wren filled London with churches, rebuilt after the great fire. We can hardly travel about London without noticing a similarity between the churches there and a number of those in the older cities of the United States. St. Paul's and St John's in New York, Christ Church in Philadelphia, St. Michael's in Charleston, King's Chapel in Boston are a few that show in a very marked degree the character of the older churches in

London, except, of course, the American churches were more simple, and of less expensive materials.

This style for church buildings prevailed in America until the beginning of the nineteenth century, at about which time Stuart and Revett published their book on Greek Architecture. The influence of this book in England, France and America was very great and in America especially for forty years or until near the middle of the nineteenth century. During this period there were very few buildings erected of any pretensions that did not show its influence. There are several churches of this period in Philadelphia, the most notable one still standing being St. Luke's, at Thirteenth and Spruce streets.

In New York city between 1841 and 1846, there was erected what was then the most important Episcopal Church building in America and the first Gothic building of any size on this side of the Atlantic—Old Trinity. This seemed to be the signal for a change in style, but the change was not very happy, for there were very few architects in the country whose training was of a nature to fit them for this work. Further, the cost of Gothic work, worthy of the name, was quite beyond the reach of the average American parish. The result of all this was that the country was covered with churches and other buildings with pointed windows, evidently aiming at Gothic but how unsuccessful they were in most instances, it is hardly necessary to state.

The half century from 1830 to 1880 was a period of depression in art the world over, and if this was true of styles that were in common use, it could hardly have been otherwise with a style that had been obsolete for three hundred years, and it is surprising that a church building so good in style as Trinity, New York, and St. Mark's, Philadelphia (the latter originally less pretentious than it now appears), should have sprung into existence during that period.

Since 1880 there has been a very general renaissance and nowhere is this more noticeable than in the United States where many splendid buildings in all styles have been erected. Gothic, in particular, has had a marked revival and since 1900 there have been erected many very beautiful Gothic structures, which might almost be termed a resurrection of a dead art.

While no one can condemn the style used in the older American churches—those erected before the end of the eighteenth century—for they present many qualities of beauty and picturesqueness, yet, after all, much of our feeling towards them is due to the reverence offered to age, to their historical interest and to that indescribable, but nevertheless potential, reverence that hovers around all those structures where our fathers worshipped, where they sleep, and where cluster a thousand memories of bygone times.

A new church like the Epiphany has none of these associations, but it nevertheless at once attracts the attention and would exceed the old churches in interest were they stripped of their history.

The general effect of the interior is unusual, due to the proportions and to the studied detail. A very low pitched roof of heavy timbers and trusses; the height of the clerestory; the arches and piers that separate the nave from aisles, tower, transepts and chancel, altogether make a church interior rather rare in America, and have a very definite air of the Tudor churches of England. The over-all interior length is 116 feet; width of nave 22 feet, and height 35 feet. One cannot but wish that the nave had been extended two more bays, which would have increased the length to 143 feet.

In plan, the church is cruciform with clerestory and at present with a north aisle only, which is used not only as a part of the church, but as a side chapel. A south aisle, that will seat about 200, will be added in the future as the parish grows. The seating capacity at present is about five hundred. All the floors, except those under the pews, are of rubbed stone.

All the interior work is very plain until the east end is reached, and while there is no great elaboration anywhere, the severity of the body of the church makes a very marked and pleasing contrast with the work of the choir and sanctuary. All the more elaborate work in the chancels of the church and side chapel was made possible by gifts for memorials and by one donation, all of which came in as surprises after the church was begun, and were undreamed of when the work was started.

There are several features inside the church sufficiently unusual to attract attention. The inscriptions on memorials are formed by having a background cut below the plain surfaces forming the letters of inscriptions, these being somewhat illegible, but none the less attractive. The communion rail has a broad, sloping desk top and beneath are the words of administration with a perforated background. All the cushions of the chancel are of a faded, old purple velvet, being something of a relief from the usual ecclesiastical red.

The main altar is of white lime stone, and while there is no reredos as yet, the space is left for this to be added in the future, and for the present is covered with a very decorative dull blue silk, forming a very good background for the cross and vases.

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"The New Hymnal of the Church, published by the Church Pension Fund and now ready for use has been authorized by the General Convention of 1916 as the official musical edition of the hymnal of the American Church. Its adoption marks a change from the previous policy of leaving the provision of hymn music entirely to private enterprise: The New Hymnal is designed to encourage congregational singing. At the same time the members of the Commission entrusted in 1913 with the revision of church hymnody, sought to produce in the new version a hymnal that will answer the devotional needs of all in the Church on all occasions: The General Convention approved the result of their labors.

In the selection and arrangement of its contents, the New Hymnal is intended to be a companion to the Book of Common Prayer. It contains 561 hymns and tunes, the morning and evening canticles with chants and directions for chanting and a selection of hymns for male voices. The Commission drew upon the best treasures of devotional song of the past, the seven musical editions of the Hymnal of 1892, and other hymnals published in the intervening period of revival and reform in hymn singing. This collection has been enriched by the addition of a large number of new American and English hymns of religious and poetic excellence and new settings adapted to all kinds of choirs and congregational voices.

Perhaps the most important feature of the New Hymnals its congregational character. Practically all the music of the Hymnal was prepared with a view to making the communion a singing church. About 85 per cent of the tunes are suited to congregation singing and the small number of tunes better adapted to the choir alone was selected for fine melody, devotional sincerity and real musical excellence rather than as

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The new features of the authorized hymnody include new hymns by Wordsworth, Lowell, Kipling, Tennyson, Whittier and Oxenham; newly composed settings by American church musicians of eminent ability; new music for Kipling's recessional; new and stirring processionals and new hymns for brotherhood and service. The hymnal also contains about twenty-five fine modern English tunes not previously included in the Church's books and admirable but hitherto unused melodies drawn from Welsh, Scotch, Irish, French, Spanish, Italian, Greek and other sources.

Older masterpieces of hymnody of proved and permanent popularity which hitherto have not appeared or only inadequately in the Church hymnals are preserved in the new version. They include about 15 plain-song melodies, among the greatest of their type, which appear now for the first time in an American hymnal. Some 25 of the best of the Reformation Chorales, 11 of them with wonderful Bach and Mendelssohn harmonious and the melody printed on a separate staff for the congregation, also are contained in the new Hymnal with many tunes of folksong origin and a strong national character that have never appeared in any hymnal.

The selection and compilation of hymns for special uses or special groups of the congregation contribute to the general usefulness of the New Hymnal for everyone in the Church and for all occasions. There are 25 Eucharistic hymns of congregational range and character; 25 children's hymns of such a character that they will sing and love them; 25 hymns for national days and patriotic occasions including "America", the "Battle Hymn of the Republic", and "The Star Spangled Banner"; a selection of carols for Christmas, Epiphany, Easter, Ascension and Whitsuntides and other church days with traditional and new carols; and an appendix of 25 tunes expressly arranged for men's voices in addition to the tunes arranged for unison singing in the body of hymnal.

The New Hymnal also contributes in no small degree to the Church worship in the special section devoted to canticles and occasional anthems. Simplified and improved directions are given for Anglican and plain-song chanting, representing the experience of twenty-five years, with musical illustrations and examples and accompaniments in full for every verse of some canticles. In many cases fine original harmonies, altered in former hymnals, have been restored in the New Hymnal."

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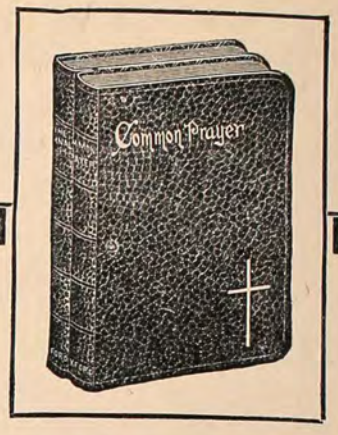

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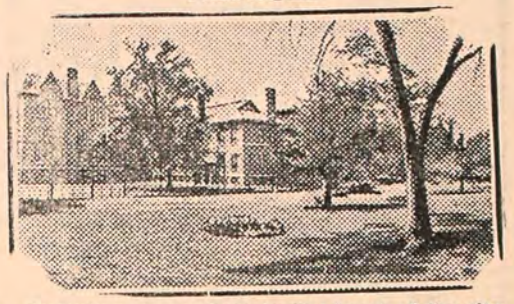

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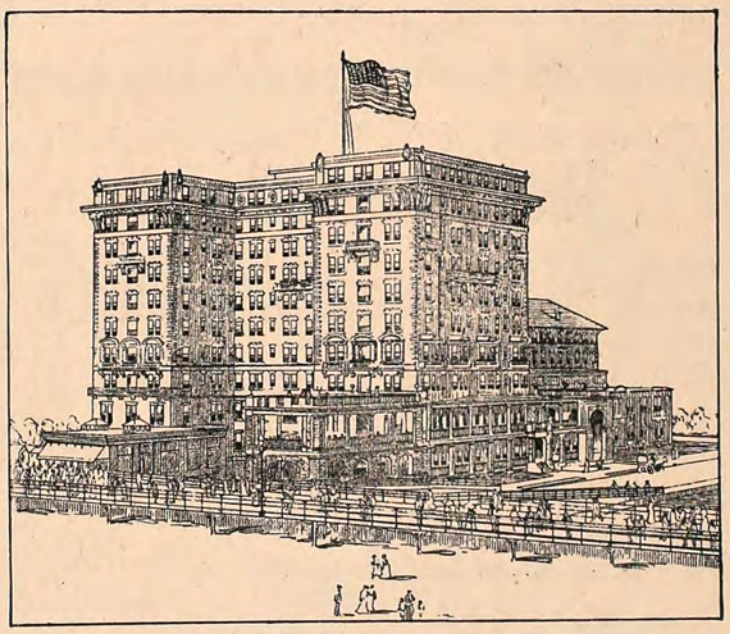

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